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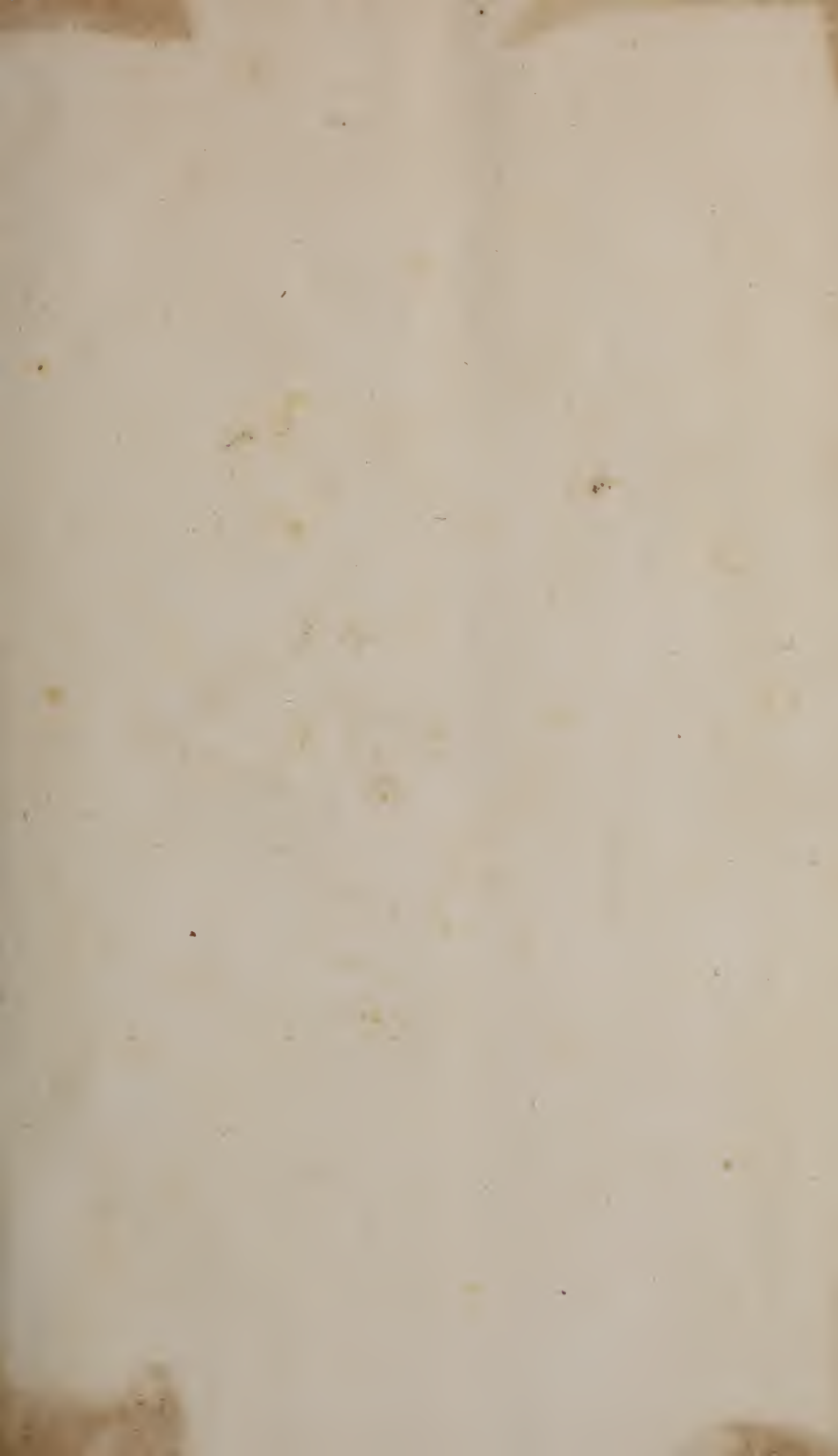
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THE

AMERICAN BAPTIST MAGAZINE.

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[Baptist Missionary Mag.]

PUBLISHED BY THE BOARD OF MANAGERS

OF THE

BAPTIST GENERAL CONVENTION.

VOLUME XIII.

BOSTON:
PUTNAM & DAMRELL, 39 WASHINGTON STREET.

MDCCCXXXIII.



P R E F A C E .

It gives us great pleasure to inform our readers, that we have reason to hope a new era is now to commence in the history of the American Baptist Magazine. In pursuance of an arrangement, which has been matured by the Board of missions, the work will contain an average of *forty* pages, monthly, throughout the year. The size of the type, too, is diminished, and the length and breadth of the page enlarged; thus giving more ample room for whatever occurs, of permanent interest, in the religious world.

This work was originally established by the Rev. Dr. Baldwin, in the year 1803. At the commencement of 1817, when our foreign missions began to assume an interesting aspect, the title was modified; and the magazine became the property of the Baptist General Convention, and their medium of communication to the world. Although the multiplication of weekly religious journals has militated, in some degree, against it, yet we are happy to say, strong feelings still exist in its favor. Indeed its character, as the official organ of the Board, the prime treasure-house and chief fountain of all intelligence from our missions, renders it worthy of continued and increased patronage.

Our missionary operations are every year growing more extensive and interesting. God has been pleased to arouse among us a missionary feeling, which calls for nutriment—a missionary appetite, which must have food, adapted to its cravings. In some of the states, particularly, we rejoice to know the disposition that is felt to honor God, and, in the words of the prophet, to ‘give him no rest, till he establish, and till he make Jerusalem a praise in the earth.’ Such a spirit the Board are desirous of fostering and extending. Such an appetite, they esteem it both a duty and a pleasure to satisfy. Such missionary feeling they wish to kindle up in every city, village and hamlet of America, and indirectly in every corner of the earth, to which their influence can extend. This is the design they have in view in augmenting the size of this, their official pamphlet; and in expending upon it all the labor, which such a publication demands. Conscious that it is among the prominent means of promoting zeal for missions in our own denomination, and of advancing what we believe to be the cause of God, they cheerfully commit it to the churches and pastors throughout our land.

The *value* of the articles not strictly missionary, we hope greatly to enhance. In *nature*, they will be as formerly—biography, essay, review and poetry. We wish, however, to say that more attention will be paid to the review department; because the present encouraging state of our denomination seems to demand it. As this magazine is our standard, bind-worthy periodical, we deem it a duty, also, to redeem from oblivion the memory of holy men, 'who have gone before to inherit the promises.' Their bright example ought to be held up for our imitation, and their loveliness made known to the public, as a tribute to the honor of the Redeemer. Such a task we shall attempt in the present number; bringing into view one of the most devoted of our youthful warriors, whose influence we would have still to be felt, though he rests from his labors. It may be well here to suggest to our friends the duty of sending such memorials of the sainted dead, for insertion in our pages.

We would also say that, in order to increase the circulation of the Magazine, and thus make their efforts to improve its character useful to the churches and the missionary cause, the Board have procured a large number of extra copies to be struck off, which are distributed to persons, not at present subscribers. Individuals, to whom copies of the present number are sent, are respectfully requested to use their influence to obtain subscribers, and send their names and residence to the suitable agents, that they may be transmitted to the publishers. Thus many may do good in the cause of Zion. They may kindle a missionary flame in bosoms, which never before felt, and elicit prayers and alms in favor of the cause of God, where the only sacrifices hitherto offered, have been offered to the world. While the Board are increasing the extent of their operations, and while the Head of the church is multiplying encouragements, such assistance in the members can be deemed but a reasonable service.

Before closing this preface, it is proper to say that the Editor, or rather, the denomination, look for the efficient aid of individuals qualified to interest and move the mass of mind, to which this Magazine may come. We need useful statistical information, exciting facts and appeals to men's natures, from which there shall be no escape. Tame-ness is the bane of any publication; above all, of one whose sole design is to make the community *act*.

With these remarks and these appeals, this new volume of the Magazine is sent forth to its work.

THE EDITOR.

BOSTON, JANUARY 1, 1833.

THE

AMERICAN BAPTIST MAGAZINE.

Vol. 13. January, 1833. No. 1.

VIEW OF THE AMERICAN BAPTIST BOARD,
AND ITS MISSIONS.

ORIGIN OF THE BOARD.

In the month of February, 1812, five young men, who had formerly been fellow-students at Andover, sailed from this country to commence a foreign mission, under the patronage of American Christians. It was owing to their urgent solicitations and moving appeals, that the churches were aroused and the first Board of missions constituted. They sailed for Calcutta; and, as they were the earliest missionaries from this land, they would of course hasten at once to Serampore, to obtain the sympathies and advice of the venerable men, who had so long been laboring in the field. Mr. Judson, who was one of the company, reflected, during the voyage, that the Serampore brethren were Baptists; and supposed, very naturally, that he might be called, while sharing their hospitalities, to defend the Pedobaptist opinions which he professed. Such anticipations led him to a careful re-examination of the grounds of his faith, and, eventually, to a thorough change in his views. After a very serious and reluctant struggle, Mrs. Judson was compelled by a consciousness of right, and the clear demonstrations of the New Testament to join her husband. Accordingly, they were both baptized and admitted to the church at Calcutta, Sept. 6th, 1812. Mr. Rice, who had sailed in another ship and arrived somewhat later, was the subject, without the slightest concert, of a similar change of feelings, and was baptized in November. This event led, naturally, to a dissolution of the connexion of Messrs. Judson and Rice with the A. B. C. F. M., and threw them upon their own resources, or the event of some new arrangements at home. A spirit of opposition to their enterprize, which manifested itself at Calcutta, and the peremptory refusal of the East India Company to suffer their continuance within their dominions, led the missionaries to embark for the Isle of France. While at this place, Messrs. Judson and Rice thought it expedient that the latter should return at once to this country, and endeavor to awaken a spirit of missions among the Baptist churches.

He accordingly sailed in March 1813, and was welcomed, on his arrival in the United States, with great cordiality and affection. He was soon instrumental in awakening an extensive missionary feeling, and a large number of missionary societies were originated, in various parts of the country; and in April 1814, the BAPTIST GENERAL CONVENTION was formed in Philadelphia.

NAME AND CONSTITUTION OF THE BOARD.

In the charter of the Convention, it is styled "The General Convention of the Baptist Denomination in the United States, for Foreign Missions and other important objects relating to the Redeemer's kingdom." It holds its session once in three years, at places designated at each triennial meeting. It is composed of delegates from missionary societies, associations and other religious bodies, and of individuals of the Baptist denomination, which annually contribute to the funds under the direction of the Board, a sum amounting to at least one hundred dollars; for every additional hundred dollars, one additional representative and vote is allowed.

The executive business is performed by a Board, consisting of a President, eight Vice-Presidents, a Corresponding and Recording Secretaries, a Treasurer and Assistant Treasurer, and forty managers. Besides the *triennial* meeting, the board of managers also hold an *annual* meeting for mutual advice and co-operation in advancing the objects of the Convention; and a monthly meeting at the missionary rooms in Boston, for the transaction of business, whose calls cannot, in justice to the cause of Christ and the interests of mankind, be delayed. Eleven constitute a quorum for the transaction of business at the annual meetings, and five at those of intermediate occurrence.

PUBLICATIONS OF THE BOARD.

The AMERICAN BAPTIST MAGAZINE is the official organ of the Board. It is entirely under their direction, and promulges to the world whatever of interest is transmitted to this country from all its missionary stations.

The 'MEMOIR OF MRS. JUDSON, including a History of the American Baptist Mission in the Burman Empire,' is also the property of the Board, and the profits of its sale are devoted to missions. Many thousands of copies have already been circulated, which have not only aided the pecuniary concerns of the convention, but have also kindled a spirit, which, in its influence, will be of incalculable benefit to the cause of missions.

OPERATIONS OF THE BOARD.

BURMAH.

The will of Providence was, perhaps, never more distinctly intelligible, than in the circumstances which led to the establishment of the American Baptist Mission in the Burman Empire. Mr. Judson received no encouragement in respect to the station from his friends at Serampore. The ground had already been tried. But such were the obstructions, resulting from a barbarous nation of idolaters, a despotic government, where change of religion in a native would be visited with death, and a language of difficult acquisition, that all former attempts had failed. The missionaries, few in number, who had been deputed by the Serampore brethren to go thither, had left in discouragement, and gone to other fields. Not a native had listened to the word of eternal life. Of the good seed of the kingdom, none had been sown. But amid hazard and discouragement, Mr. Judson resolved, in the name of God, there to set up the Christian banners.

RANGOON.

Mr. Judson arrived at Rangoon in July 1813. On his arrival, he found a mission-house, formerly occupied by Mr. Felix Carey, which now became his home. Mr. C. soon left the station for an office under government; and thus the mission was abandoned into the hands of the American Baptist Board.

In Oct. 1816, Mr. and Mrs. Hough joined the mission family at Rangoon, having left the United States the preceding December.

In March 1817, four years after the commencement of the mission, the first *inquirer* presented himself to Mr. Judson. His appearance and manners exci-

ted high hopes ; and at the close of his first visit, the mission family felt, that there was reason to thank God and take courage.

In Sept. 1818, Messrs. Colman and Wheelock, who had sailed from Boston in November, 1817, were added to the mission family at Rangoon. Mr. Judson had already completed the translation of the gospel by Matthew, and a zayat was built for religious worship, where he sat from day to day, to converse with all who came, on the things of the kingdom. The zayat was erected on a road, lined on both sides with pagodas ; and hence called *Pagoda-Road*.

On the 27th of June 1819, the first baptism occurred in the Burman Empire. Moug Nau, the subject of it, gave a most satisfactory and interesting account of his mental exercises, and was admitted, with an unspeakably joyful welcome, to baptism and the church.

This first baptism seemed like the first fruits of a revival. The number of inquirers began to multiply, and at some meetings, especially of the females, the Holy Spirit was evidently present. On the 7th of November following, two more converts were baptized. Individuals of rank and eminence were becoming zealous inquirers, and the holiest anticipations of the missionaries seemed on the point of being realized. But such was their success, that the fame of their operations could not be kept from the ears of the emperor. Fearing the worst temporal consequences, praying for divine guidance, and pursuing what seemed to be the only course expedient, Messrs. Judson and Colman left Rangoon for Ava, the capital of the country, to seek the imperial favor and toleration, and safety for the baptized Burmans. Their petition, however, was disregarded. Their hopes were blighted, and they returned to tell the sad tidings to their converts. They had previously arranged that Mr. Colman should go to Chittagong, a place under British protection, so that, in case of the worst, all the missionaries might find there an asylum from persecution. They expected, when they disclosed their ill success to the disciples, they would be filled with apprehensions, and perhaps be ready to renounce their christian profession. But, on the contrary, they remained steadfast in the faith, and seemed willing that the will of the Lord should be done. "Only stay with us," they exclaimed, "till there are ten converts ; then one can teach the rest ; and the emperor himself will not be able to destroy the new religion."

Mr. Colman shortly went to Chittagong. Mr. Wheelock, whose health soon failed, died on his passage to Bengal, whither he was going for medical aid. Mr. Hough was at Serampore, superintending the printing of a Burman tract. Mrs. Judson's health had become so impaired, that a voyage to Calcutta became indispensable. And so feeble was she, before the time for her departure arrived, that Mr. Judson felt it necessary that he should accompany her. Thus the station must be left awhile without a missionary—the dependant sheep, led by no earthly shepherd. But through the tender mercy of God, before the ship could get away, seven more Burmans gave satisfactory evidence of a change of heart, and applied for baptism. They were accepted by the church and added to the little band of believers ; so that the proposed TEN was now filled.

While at Calcutta, Mrs. Judson's health gradually recovered, and she returned to Rangoon with her husband, in January 1821. Soon after their return, another convert was baptized, Moug Ing, who is now a native pastor. During the absence of the missionaries, he had been endeavouring to spread among his friends the knowledge of a crucified Saviour.

In Nov. 1821, Dr. Price, with his family arrived to join the mission. Just as he landed, Mrs. Judson, in consequence of returning illness, was forced to leave all the endearments of that land of her affections, and return to America. She spent the winter at Baltimore, where she prepared for the press a history of the Burman Mission, and so far recovered her health, that she was able to return to Rangoon the following summer. After being instrumental in thus enlisting many affections in the Burman mission, both at home and in England, she sailed again for India. She was accompanied in her return by Mr. and Mrs. Wade, who were appointed to join the station at Rangoon. They sailed

from Boston in June, and arrived at Calcutta, Oct. 19th; soon after which they sailed for their final destination.

As the history of the station at Ava forms a kind of episode in the history of that at Rangoon, this seems to be the fittest place for its introduction. Soon after the arrival of Dr. Price, intelligence of his medical skill was conveyed to the capital. He was immediately summoned to wait on the emperor. Hoping that a favorable opportunity might now open for the introduction of the gospel into the heart of the realm, Mr. Judson resolved to accompany the Doctor. Government-boats were furnished at the public expense, and they were received with respect and kindness. Upon their arrival, Dr. Price was authorized to build himself a house, where he might live on terms of familiarity with the public officers, and in the enjoyment of perfect toleration. Until the country was thrown into a state of commotion, he was able indirectly to advance the objects of his mission. His medical skill rendered him an object of favor and respect; and it was fondly hoped, that, in this golden city, the grand point of attraction to the Burman Empire, the church of Christ was about to be established on a basis, which could not be shaken.

But events were destined soon to occur, which nipped the hopes of Christians in the bud. The war between the British and Burmese governments rendered the missionaries objects of suspicion and ill will. Because their language was the same, and their pecuniary affairs were transacted through British agents, they were imagined to be spies for England. As the armies of the East India Company advanced from town to town, Messrs. Judson and Price were seized and imprisoned, and treated with the utmost severity. For a year and seven months, they were held in confinement; often driven by savage persecutors from prison to prison; immured in the death-prison, and saved only by the interposition of a friendly governor, and the constant intercessions of Mrs. Judson, from a violent death. Impelled by fear of the British arms, the Burmans at last delivered them. Missionary efforts throughout the country were suspended for a long and gloomy period; and if the God of missions were not the wise and glorious governor of the universe, accomplishing his own purposes in the most mysterious ways, this might have seemed the death-blow of our efforts in that region. After the war, Dr. Price remained at Ava. Here he had under his instruction the sons of some of the highest officers of government. His journals narrate several interesting conversations with the young princes. He lectured them on various branches of natural philosophy; and intermingled and deduced arguments and reasons for the religion of the Bible. But in the midst of his usefulness, God saw fit to take him from the service of earth to the purer and holier services of heaven. He died, near Ava, in February 1823. The station has never been resumed.

At the commencement of the war, Messrs. Wade and Hough, the only missionaries at Rangoon, were ordered to execution; and their lives were saved only by the cowardice of their Burman oppressors. When they were liberated by the advance of the British army, they sailed immediately for Calcutta, to await the course of events. During this interval in their work, Mr. Wade superintended the printing of a Burman dictionary, prepared chiefly by Mr. Judson; and thus accomplished an invaluable service for future missionaries.

After an absence of two years and three months, the missionaries returned to Rangoon. Some of the disciples were dead; and of some, no news could be obtained. A few were anxiously waiting to know the plans of their spiritual leaders, designing wherever they should go, to go with them. None, it is believed, had apostatized from the steadfastness of their faith.

In consequence of the arrangements of the British government, it was thought proper, for a while to leave the station at Rangoon, and establish one at AMHERST, in its stead, to which a large proportion of the population had removed. It was supposed this town would become the capital of the Compa-

ny's possessions gained by the war. Schools were here established, which began to give much encouragement—especially the school for girls, under the care of Mrs. Wade. But the British garrison was eventually removed to Maulmein, and the town of Amherst suffered to decay. The population gradually retired, and finally, the missionaries also—regretting the change most of all, because it removed them from the place, where rest the ashes of Mrs. Judson, and from which, in October 1826, her spirit ascended to the Redeemer.

Moung Thah-a, a native convert, commenced preaching at Rangoon, after the war, and several persons were converted. The missionaries at Maulmein were so well satisfied with his character and qualifications, that they ordained him, in January 1829, pastor of the Rangoon native church. His success has been very pleasing. During the year 1831, seven new converts were baptized, and the state of religion became more interesting. On the arrival of Mr. J. T. Jones, in Feb. 1831, the station was again taken under the charge of our missionaries, and the native preachers labored under their direction. Mr. Jones or Mr. Judson, for a considerable time, supplied the station, and gave away daily a large amount of tracts, which have carried an influence over the whole length and breadth of the country. Mr. Kincaid is now the permanent resident.

The present number of the church is thirty-one.

MAULMEIN.

When the town of Amherst was abandoned, the British soldiers and a large number of natives removed to this place. Mr. and Mrs. Boardman, who sailed from America in July 1825, established themselves here in the summer of 1827, and remained, for a while, alone. Several persons listened with attention, and a flourishing school was commenced for boys. The school for girls at Amherst had excited so much interest, that eleven of them—more than half—removed thence to Maulmein. Among the members of this school was Mee-Shway-ee, whose memoir has been published in this country, and deserves a place among the most precious of our monuments of juvenile piety.

As Maulmein is the station of the British soldiery, it has become also the most prominent point of the operations of the mission. It is marked in missionary history, as a heathen town, which has been blessed with a revival of religion. The female school has been particularly distinguished; and a number of the scholars have been baptized. The whole number of baptisms, from January 1828 to March 1830, was sixty-two. During the year 1831, one hundred and thirty-six persons were baptized at this station.

The revival at Maulmein was largely shared by the British soldiers. They presented so interesting a field of labour, that Mr. Kincaid, on his arrival in November 1830, assumed the task of preaching to them, and, afterwards, became the pastor of the church in the army. It was thought expedient to make this band of believers a separate church from the native converts. Before the detachment left the place, the church numbered 113 members; 89 of whom were added during the year 1831.

Maulmein is the seat of the printing establishment, where Messrs. Bennet and Cutter assiduously labor to prepare tracts and portions of Scripture for distribution. Four presses are now at work, and a third printer, Mr. Hancock, has probably arrived.

TAVOY—KARENS.

By recommendation of the Board, and the advice of the brethren at Maulmein, Mr. and Mrs. Boardman commenced a station at Tavoy, in April 1828. He was accompanied by two native Christians, of whom one was a Karen, approved by the church, but not baptized, till his arrival at Tavoy.

He had no sooner arrived, than information was brought him of the Karens, a race of people, who reside at some distance from Tavoy. He was assured

that they would embrace the Christian religion, and invited to visit them. Their language differs from the Burman. In some of their characteristics, they resemble the North American Indians.

The Karens have now become the chief attraction at Tavoy. When Mr. Boardman visited them, he found them an exceedingly honest and devout people. They had among them a sorcerer or priest, who had in his possession a book, to which they all paid religious worship. It was left among them some years previously by an individual, who enjoined upon them several superstitious observances, and this, among the rest. It had been, for twelve years, the chief object of their curiosity to find out the contents of this book. On hearing of the arrival of Mr. B. at Tavoy, they supposed he must be the teacher, a belief in whose coming had been the chief article of their creed, and who, they expected, could explain the book. Too impatient to wait till the rains were over, and Mr. B. could go to them, they sent a deputation to him, a distance of three days' journey, with the sorcerer and his book, at their head. After unwrapping it in Mr. B.'s presence with great veneration, they presented it to him. It was an English prayer book. He immediately told them it was a good book—that they must worship not the book itself, but the God, of whom it spoke. Through the Karen Christian, who accompanied him from Maulmein, he was able to converse much with them on religious things. They listened with great interest, and urged him to visit them.

This incident has led to the development of the most encouraging, important and laborious branch of the Burman mission. Several visits have been made among the Karens, which have been invariably marked by a happy issue, and an astonishing spirit of inquiry has been awakened among them. A church was soon formed at Tavoy, consisting of ten members, of whom seven were Karens, and one, the head man of a village.

When the station was assuming an air of the highest interest, the intense labors of Mr. and Mrs. B. had so impaired their health, that they were obliged to leave, for a while, and retire to Maulmein. But the Karen converts, in the mean while, were not inactive. "Their manner," says Mrs. Boardman, "has been such as to remind us forcibly of what we read respecting the Apostles and primitive christians. The chief, Moug So, and Moug Kyah, have taken such parts of the Scriptures as we could give them, and gone from house to house, and village to village, expounding the word, exhorting the people, and uniting with their exertions, frequent and fervent prayers." Such a course of means, steadily pursued, served to water the seed sown, and cause it to vegetate and spring up, and bear the harvest which Mr. B. on his return, was allowed to gather in.

It was not till December 1830, after an absence of seven months, that he resumed his labors, and then under the pressure of great weakness. He took with him Ko-Ing, an ordained preacher, and Ko-Thah-byoo. No sooner had he reached Tavoy, than his faithful Karens gathered about him from the country, bringing with them many who gave evidence of true conversion to God, and wished for baptism. Successive days were spent in a scrupulous examination of the candidates, and in the course of six weeks the best satisfaction was obtained of *twenty three*, who were admitted to the rite. While Mr. B. was filled with joy in beholding such trophies of redeeming love, intelligence was brought, that a far greater number in remote villages which he had formerly visited, had obtained like precious faith, and were desirous to give the same proof of their attachment to Christ, but were unable to come to town. On receiving this information, together with an urgent request that he would without delay come to them, he consented, though he was at the time so exhausted by sickness as to be unable to ride or walk. A zayat was prepared for him at a distance of three days' journey, and every thing was made ready for him to commence the undertaking. It was at this juncture, so interesting and important, that Mr. Mason arrived. Nothing could be more in time, if we consider all the circumstances which followed.—Nothing could be more refreshing to Mr. Boardman than the countenance of a brother, sinking as he was un-

der accumulated weakness, and with so great a work, whose attention was brother with whom he might entrust those sheep in the wildering case, which he had cherished so great solicitude, and from whom it was plain he and wife be taken. - by any

Mr. Mason, on first seeing the emaciated form of Mr. Boardman, hesitated respecting his contemplated journey; but when he perceived the ardor of his soul, and how much his heart was set on accomplishing the work proposed, he forbore all objections, and resolved to accompany him. On the 31st of January, 1831, they started, Mrs. B. in company, and Mr. B. borne on a cot.

After three days they reached the place, without any very sensible exhaustion. "During our stay, however," says Mr. Mason, "he so evidently lost strength, that Mrs. B. on one occasion advised him to return; to which he replied with more than common animation, 'The cause of God is of more importance than my health, and if I return now, our whole object will be defeated—I want to see the work of the Lord go on.' Wednesday morning, it was apparent," says Mr. Mason, "that death was near. He consented, provided the examination and baptism of the candidates could that day be completed, to return. Accordingly a little before sunset, he was carried out in his bed to the water side, where, lifting his languid head to gaze on the gratifying scene, I had the pleasure to baptize in his presence *thirty four* individuals, who gave satisfactory evidence to all, that they had passed from death unto life.

In a day or two after, he died, while on the boat that was to bear him to Tavoy. He fell, like a good missionary, at his post; breathing out, in the fullness of a sanctified and satisfied heart, "Lord, now lettest thou thy servant depart in peace; for my eyes have seen thy salvation."

Mr. Mason returned to Tavoy, and took charge of the station. About forty individuals have since been added to the church—most of them, Karens, and residing in nine or ten different villages. The whole number baptized at Tavoy, during the year 1831, was ninety-six. In an excursion among the Karen settlements, lying more contiguous to Maulmein, during the first six weeks of the year 1832, Mr. Judson baptized 25 more of them.

The spirit of inquiry among the Karens around Tavoy seems not at all diminished. On the contrary, deputations and appeals are often sent from a long distance in the interior, entreating the missionaries to send one of their number to make known to them the way of life.

SCHOOLS.

Feeling the importance of implanting the principles of religion in the minds of children, schools have been among the favorite objects of the Board from the beginning. But the number of laborers in Burmah is so few, and their cares so pressing, that other occupations more strictly connected with *preaching the gospel*, have attracted their attention. Schools however, have not been neglected, nor have they been useless. Their establishment was a favorite object with Mrs. Judson; and, except at Rangoon, no station has been formed, where there was not a school in connexion.

At Ava, Dr. Price instructed the young princes. At Amherst, before the station was relinquished, a female school had already begun to diffuse light and holiness. And it was in Mrs. Wade's female school at Maulmein, that the first openings were visible of that revival, which resulted in the addition of many redeemed sinners to the church of God.

The schools for children at Maulmein, taught chiefly by the missionaries' wives, are increasingly interesting as means of doing good. The Karen school established above Maulmein, on the river, is taught by Moug-Doot; and as he and his wife are both pious, they may be expected to exert the best influence, not only on the children, but on the parents.

The schools at Tavoy are more interesting and successful. In a letter from Mrs. Boardman, dated in Jan. 1832, she says: "On our removal to Maulmein in 1830, our day schools in Tavoy were entirely broken up; and it was not till last April, that I found myself sufficiently at leisure to attempt anything

in that way again. I then opened a school with five scholars, under the care of a respectable and intelligent Tavoy female. We met with much encouragement, so that other schools have been since established and our number of day scholars is now about 80; which, with the boarding-schools, two village-schools and about fifty persons who learn during the rainy season, in the Karen jungle, make upwards of 170 under our instruction. The scholars in the jungle, of course, cannot come to us often; but a great many have been in to be examined in their lessons, and we are surprised and delighted at the progress they have made.

The children of the day schools in town, and some of the teachers, attend worship on Lord's day. About forty can repeat Mrs. Judson's catechism, and some have added to that the account of the "creation," the "prodigal son," the "rich man and Lazarus," and part of the "sermon on the mount." The little girls, about 40 in number, have many of them made good progress in needle work. But what gives me far greater pleasure, is the interest with which they listen to religious instruction, and the affectionate, docile disposition they manifest. They are very much ridiculed for studying the Christian books; but they bear it very patiently. One little boy, 11 years old, in the boarding school, has committed to memory 800 verses of Scripture, besides a short compendium of astronomy, geography and chronology.

One of the female schools, containing eleven scholars, is extremely interesting. Five of the scholars are members of the church; two have asked for baptism, and one of the remaining four is a very hopeful inquirer. They attend worship in Burman every morning and evening, and the female prayer meeting; "Wednesday fore-noon." The same letter says, "I have no doubt that village schools could be established with ease throughout the province, if some person acquainted with the language and manners and character of the Tavoyans, could devote all his time to the object. We have had two applications from villages a few miles distant, and have established one school with 12 scholars. Upwards of 10 children in another village are waiting, ready to enter as soon as the school-house is finished. We have now 7 schools in operation, besides the two on our premises, and those in the Karen jungle. The Karens throughout the province, believers and unbelievers, are exceedingly anxious to have their children taught to read."

VILLAGE PREACHING.

This has been pursued with very encouraging success. The evidence, which it gives, of the spirit of inquiry throughout the country, and the zeal of the people to hear of the religion of Christ is most gratifying to the minds of the missionaries. The first excursion of this kind was made by Mr. Boardman around Tavoy. Similar ones have since been made by Mr. Mason, and by Dr. Judson around Maulmein, and between Rangoon and Prome. They go with two or three converts to aid them in the work, and provide themselves with large quantities of tracts. At every village, where the people will listen, they stop and preach; give tracts to those, who will receive them—in some instances at every house—and, if circumstances seem to require it, they prolong their stay, or leave one of the native converts for a while, to instruct them more fully. In some cases, the whole village has come to hear, and many have been brought to the knowledge of the truth. The following, from Mr. Mason's journal, is a specimen of the encouragement of these tours. "Before sunrise, this morning I received a visit from the Chief of a neighboring village, who introduced himself with a present, and said he came to request books for his village, and to show me the way there.

While putting up tracts, he was careful to observe, "There are many houses in my village." He went round with me to every house, and exhorted the people to examine the books, and consider the doctrines therein taught."

Besides the tracts thus distributed, many from distant regions receive them at the missionary stations, and carry them to every part of the country. Some

interesting cases of conversion have occurred, of persons whose attention was first excited by tracts, found far in the interior. The following case, which came to the knowledge of Mr. Judson, deserves notice. "A man and wife near the head of the Pa-tah river, though not baptized, and *never seen by any foreign missionary*, both died in the faith; the man enjoining it on his surviving friends to have the "View of the Christian Religion," laid on his breast and buried with him."

PRINTING.

On the arrival of Mr. Hough at Calcutta, who was a printer as well as minister, the Serampore brethren presented our mission with a press and types. This department of labor, however, began to assume a more vigorous and encouraging character, on the accession to the mission of Mr. Bennett, in 1830. He has been incessantly occupied in printing tracts and portions of the Scriptures till the present time. Messrs. Cutter and Hancock have since been added to this department, and *four* presses are now at work. The translation of the New Testament is completed, and probably the *whole* New Testament is now in circulation. Twenty other works have also been prepared by the brethren—all but one of which—the Burman Grammar—are designed for circulation in the country. Since the arrival of Mr. Bennett, it is estimated that he has published, at least, 200,000 tracts. It is ascertained that Burman tracts can be published there at the rate of eight octavo pages for a cent. And when all the presses are in operation, it is supposed, tracts can be printed in Burmah, as cheap as in America.

MISSIONARIES.

The following table contains the names of all the missionaries sent to the Burman Empire by the Baptist Board of Foreign Missions, with the date of their arrival there, &c.

<i>Missionaries.</i>	<i>Arrival.</i>	<i>Remarks.</i>
Adoniram Judson,	July 1813.	At Maulmein.
Mrs. Ann H. Judson,	" "	Died at Amherst, Oct. 24, 1826.
George H. Hough,	Oct. 1816.	Left the mission in 1827 or 8.
Mrs. Hough,	" "	" " "
Edward W. Wheelock,	Sept. 1818.	Died in August, 1819.
Mrs. Wheelock,	" "	Died on her passage to America, 1831.
James Colman,	" "	Died July 4, 1822.
Mrs. Colman,	" "	Married Mr. Sutton, Eng. missionary.
Jonathan D. Price,	Dec. 1821.	Died at Ava, Feb. 1828.
Mrs. Price,	" "	Died at Rangoon, May 1822.
Jonathan Wade,	Dec. 1823.	At Maulmein.
Mrs. D. B. L. Wade,	" "	" "
Geo. D. Boardman,	April 1827.	Died near Tavoy, Feb. 1831.
Mrs. S. H. Boardman,	" "	At Tavoy.
Cephas Bennett,	Jan. 1830.	At Maulmein, preacher and printer.
Mrs. S. Bennett,	" "	" "
Eugenio Kincaid,	Nov. 1830.	At Rangoon.
Mrs. Kincaid,	" "	Died at Maulmein, Dec. 19, 1831.
Francis Mason,	" "	At Tavoy.
Mrs. Helen M. Mason,	" "	" "
John Taylor Jones,	Feb. 1831.	At Maulmein.
Mrs. Eliza G. Jones,	" "	" "
Oliver T. Cutter,	1832.	Printer at Maulmein.
Mrs. Nancy B. Cutter,	" "	" "
Thomas Simons,	" "	" "
Royal B. Hancock,	" "	Printer and stereotyper.
Mrs. Abigail S. Hancock,	" "	" "
Miss Sarah Cummings,	" "	" "

Thus the whole number of missionaries now in Burmah is 17. Messrs. Webb and Brown, with their wives and Miss C. Harrington, who sailed from this country in Dec. 1832, will increase the number to 22.

There are also in the service of the mission two native preachers, and several native assistants, who serve as school-teachers, tract-distributors, &c.

The amount of success, which God has given to the mission has been steadily increasing. The following table exhibits the number baptized in Burmah from the beginning—

Year.	Place.	Natives.	Foreign.	Total.
1819	Rangoon,	3		3
1820		7		7
1821		3		3
1822		5		5
1823		None.		—
1824		War.		—
1825		"		—
1826	Enmah,	3		3
1827	Amherst,	1		1
1828	Maulmein and Tavoy,	29	4	33
1829	Rangoon, Maulmein, and Tavoy,	39	12	51
1830		42	8	50
1831		148	89	237
		280	113	393

Of the whole number, eleven have been excluded, and eleven have died in the faith.

AFRICAN MISSION.

LIBERIA.

This mission properly commenced with the uncommon zeal and liberality in the cause of missions, which manifested itself in the Baptist church in Richmond, Va. Two colored men, members of that church, Messrs. Carey and Teague, offered their services to the Board. They gave evidence of talent and piety, and had long been in the habit of preaching and exhorting to very general acceptance. These men were exceedingly desirous of bearing the gospel to Africa; and missionary auxiliaries were formed with the express design of promoting this end. Messrs. Carey and Teague sailed from this country with their families, in January 1821, and landed in Africa the succeeding March.

Some time after their arrival, the Colonization society procured Cape Mesurado, for the seat of their colony. From the commencement of the settlement, the colonists enjoyed Mr. Carey's labors and prayers. And in January 1823, he had received nine persons into the mission church. Among the converts was a young man from Grand Cape Mount, a place eighty miles distant from Cape Mesurado. After his conversion, great seriousness was manifested at that place. He went from house to house, eager to make known to all the way of life and salvation. Such was the state of things, that the way seemed open, at least for a missionary school. The head-man of the village promised to build a school-house and defray all the expense of Mr. Carey's journey. The school-house, however was not completed till the year 1828. Mr. Carey then went to it, and, through an interpreter preached, on the Sabbath, to a considerable congregation. The prince promised to protect and patronize the school, and to aid the cause of education to the extent of his power. A school had been previously established at Monrovia.

In the year 1825, the prospects of the mission were so encouraging, that the Board felt authorized to send out another missionary. Rev. Mr. Holton, a graduate of Waterville College, had offered his services to the American Colonization Society; and, without drawing him away from his engagements to

that body, the Baptist Board succeeded in engaging him as their agent. He was ordained at Beverly, in November 1825, and sailed the following January, in the vessel with Rev. Mr. Sessions, agent of the Colonization Society, and Mr. Force, printer. They were received at the colony with demonstrations of sincere joy. The printer immediately commenced preparations for publishing a newspaper. But the third number announced the death of Mr. Force; and Mr. Holton lived but a few months after his arrival. He was attacked by the country fever, and soon sunk into the grave.

In the year 1827, letters from Mr. Carey gave information that four Sabbath schools and three day-schools were established in the colony, and in a flourishing condition. But in the midst of his usefulness, an unhappy accident suddenly removed him from his field of labor. He died, universally respected, and we doubt not, has gone to receive the missionary's reward. Mr. Teague, who sailed with him, had removed, in the early troubles of the colony, to Sierra Leone.

As soon as tidings of the death of Mr. Carey arrived, exertion was made by the Board to find a successor, to fill so interesting a station. Mr. Benjamin R. Skinner, of the Hamilton Theological Institution, offered himself for the service, and was accepted. In order to avoid the unhealthy season, he deferred his embarkation till October 1830, when he sailed with his family from Norfolk, and arrived at Monrovia, December 5th.

On their arrival, they found the station supplied by Mr. Teague, the early associate of Mr. Carey, who had now returned. He was assisted by Mr. Waring, a minister and member of the church. The church, in 1829, contained a hundred members, and two licensed preachers.

Very soon after his arrival, Mr. Skinner was attacked with the country fever, and one after another of his family took it, until all were sick at the same time. Early in January, his two children died, and their mother did not long survive. Mr. Skinner remained feeble; and the loss of his beloved family rendered his recovery the more doubtful. In the hope, however, of preserving his life, and regaining his health, he resolved to visit America. For several days, he seemed to recover strength. But on the morning of the 5th of March, he parted from earth, and was re-united to his family in heaven.

The following extract, from the triennial report of the Board in 1832, shows the present state of this mission.

"Though we are unable to report the appointment of any missionaries to this important field since the lamented death of Mr. and Mrs. Skinner, it is our happiness to say, that the good work of God has nevertheless prospered, and a healthy religious influence pervaded the colony. A letter from Mr. C. N. Waring, one of the pastors of the Baptist church in Monrovia, furnishes the following particulars: "Since Captain S. was with us, there have been nearly one hundred added to our church. The work began in June, 1830, in Monrovia, and lasted till the early part of 1831. It then extended to Caldwell and Carey Town, a settlement of recaptured Africans. Among the latter it has continued ever since, so that they make up the largest number that has been added to the church; and they seem fully to adorn the christian character. They have built themselves a small house of worship, at which they meet regularly on Lord's day, and twice in the week for prayer. We have appointed one of the most intelligent among them, to take the oversight of them, and to exhort them, when none of the preachers are there from Monrovia. Monrovia may be said to be a christian community; there is scarcely a family in it, that some one or the whole do not possess religion. We are about to build us a new meeting-house, which has been delayed on account of the want of funds; but we have renewed our exertions, and the corner-stone is to be laid on the fourth of next month. It is to be forty by thirty-four feet, and built of stone."

The Board have not, in consideration of what was doing without them, slackened their efforts, but have carried on a correspondence with individuals in various parts of our country, where a prospect offered of obtaining suitable mis-

sionaries. They regret to state that they have not yet succeeded in engaging any one; though all have not been heard from who were addressed.

INDIAN MISSIONS.

There is less of absorbing interest and romantic narrative in the history of these missions, than in the history of the Burman stations. Yet the Board have by no means overlooked their obligations to the tribes, who were once lords of the soil.

The first missionaries to the Indians, commissioned by the American Baptist Board, were Rev. Messrs. Peck and Welsh. They were designated to their work, in Philadelphia, in May 1817, and spent the summer in forming missionary associations, and awakening attention to the condition of the Indians. In the autumn, they arrived at St. Louis, which they made the head-quarters of their operations. Here they established schools, preached to the destitute settlers, and formed acquaintance with the neighboring tribes of Indians. When matters here were in good train, Mr. Peck was instructed by the Board to remove to the station occupied by Mr. McCoy, and assist him in his toils. But in consequence of family circumstances, he was excused from any further service of the Board, and has since labored successfully, in the Western States, on his own responsibility.

Mr. McCoy, who had preached, for some time, in the vicinity of the Indian country, felt much anxiety for their religious welfare, and offered his services, as a missionary of the Board. Similar offers were made by Rev. Messrs. Ronaldson and Young, who were likewise accepted.

CAREY STATION.

When Mr. McCoy received his appointment in 1817, he commenced his labors among the tribes in his neighborhood—the Miamies and Kickapoos. Here his success was very small. He baptized but one individual, and collected only nine or ten scholars in his Indian school. While here, he formed an extensive acquaintance with the Indians generally; and with a Miami chief he was quite intimate. This chief urged him to go to Fort Wayne, a central point, to which the Indians were in the habit of resorting. He listened to the request, and went with him.

In this place, Mr. McCoy had frequent intercourse with the Putawatomy, Ottawa and Shawnee Indians, and prospects were encouraging. As soon as his determination to stay was known, several of his scholars from the former station came to join his school, and in less than six weeks he had forty eight scholars. The gospel also was preached to a ready people, and within three months, six persons were baptized.

During the year 1822, a season of sickness and great distress afflicted the region. The Putawatomy Indians were very anxious to have the station removed into the heart of their tribe, and to retain Mr. McCoy for their teacher. On the abatement of their troubles, the mission family, after the spot had been investigated, removed to the station. It was named *Carey*, in honor of Rev. Dr. Carey, of Serampore.

This station was two hundred miles northwest from Fort Wayne. Mr. McCoy was assisted by Mr. Lykins, whom he baptized, and who became valuable as a teacher. Soon after the removal to Carey, Mr. William Polke and Miss Goodrich joined the station, and the mission began to proceed with vigor.

The Putawatomy Indians seemed disposed, from the beginning, to listen to the gospel. In less than two years, the boarding school contained nearly seventy scholars, and much progress had been made in agriculture and the mechanic arts. A religious attention of an encouraging character was soon visible, and a considerable number made a public profession on the same day,

Messrs. Simmerwell and Slater, with Miss Purchase, joined the Carey mission in the year 1826. Being thus reinforced, opportunity was presented to Mr. McCoy to travel among the Indians, and originate new stations. The Carey station was marked by no special circumstances of interest, during his excursions. In the years 1828—1830, the subject of the removal of the tribes was agitated, and the state of the mission was dark and unpromising. The following extract from the last report of the Board discloses the present prospects of Carey.

“The removal which it was hoped would be brought about at this station, did not take place; and Mr. and Mrs. Simmerwell are still there. Finding they were likely to remain for an indefinite time, they made arrangements to continue the school, and employed Luther Rice, a native Indian, and lately a resident at Hamilton, N. Y. to teach it. The number of boarding scholars averages probably ten; but any of the Indian children in the vicinity of the school are at liberty to attend. Whether the government will provide for the removal of the Putawatomes the present season, is uncertain; but we think there can be little doubt of their intention to do so. Whenever that event takes place, the station will be relinquished, of course; and it may be before that time.”

THOMAS.

Several Ottawa Indians, who had become acquainted with the state of things at Carey, expressed great anxiety to have a missionary, and instruction in religion and the mechanic arts. No missionary could be sent; but a blacksmith, an Indian apprentice and two hired men, whose influence might be beneficial, went to reside among them. In the winter of 1822-3, Mr. McCoy set off to visit them. THOMAS is in the state of Michigan, more than a hundred miles distant from Carey. In Sept. 1825, Mr. McCoy made a second visit to Thomas. He was received with the greatest cordiality; and urged to establish a mission and schools. About a year later, he took up his residence there for several months. A church has been organized, which was admitted, in Oct. 1832, into the Michigan Baptist Association. The station is under the superintendence of Mr. Leonard Slater. The school is committed to Mr. Potts, and is kept alternately on the mission premises, and about a mile distant, in order that its influence may be diffused as widely as possible.

The last January, a day was set apart for special prayer, in behalf of the mission, by the mission family. At the close of the day, a hired man in the family was found to be the subject of deep religious impressions. After him several Indian children, members of the school, became anxious, and finally, one chief. A few converts were the fruits of this awakening.

VALLEY TOWNS.

In the year 1818, Rev. Mr. Posey travelled through a part of the Cherokee nation in North Carolina, and established a few schools. But, owing to various discouragements, they were discontinued at the close of the first quarter. After their failure, he travelled extensively among the Indians in Missouri. On his return, he erected a little establishment suitable for a mission-family on the Hiwassee river, in North Carolina. In 1821, his school contained forty children. At this time, a large company were sent by the Board to occupy the station, including among them Rev. Mr. Roberts and Mr. Evan Jones, now the superintendent of the mission. The school greatly increased, and in the year 1823, two or three of the natives became serious. Schools were established in two or three places, at some distance from the station, where the missionaries occasionally visited and preached. Upon these schools, the divine Spirit shed forth his influences, and several became followers of the Lamb.

This station is the most encouraging of all under the charge of the Board, among the Indians. From the close of the year 1829, there has been a continued season of religious revival. In the autumn of 1830, there was a large

number of inquirers; and during that year, 39 Cherokees united with the church. During the year 1831, events occurred of great interest. Many joined themselves to the Lord, at the seat of the station; and in a district twenty miles distant, a considerable number of sincere disciples have followed their Lord in the ordinance of baptism. Mr. Jones thus describes the close of a meeting, holden among them.

"Every breast seemed to be full, and every heart overwhelmed with various emotions. Some bowed down under the guilt of past sins, some hoping in the atoning blood of Jesus, while many bosoms swelled with gratitude to see their parents, wives, husbands, children, yielding to the gentle sway of the blessed Saviour. The penitents were of all ages, from eight or nine to upwards of eighty years of age."

The converts exhibit characteristics of decided piety. Two of them, John Wickliffe and Dsulawe, have been approved as teachers, and spend much of their time in the service of the Board. Their labors, together with those of private brethren, have contributed materially to the extension of the revival.

On the first Sabbath in June, 1832, thirty six full Cherokees were baptized, One, a little boy, 9 or 10 years old, and another an aged man of 70. Mr. Jones says in a letter, "In all the settlements where the members reside, they meet on Sabbath days to sing and pray. They have also regular prayer meetings in the week. All the heads of families have morning and evening worship in their houses: and many who are not heads of families use their influence for that purpose."

Letters from Mr. Jones, till the close of October 1832, recount scenes of continued revival. The word of God among the Cherokees has free course and is glorified. The church numbers upwards of 160 members. The boarding school is in a flourishing condition. Mr. and Mrs. Butterfield and Miss Rayner were sent to this station, as a reinforcement in Oct. 1832.

SAULT DE ST. MARIE.

This station, in Michigan territory, is under the superintendence of Rev. Abel Bingham, who arrived, with his family, in October 1828. He immediately commenced a school with 50 scholars, and established preaching, on the Sabbath, to the neighboring whites, and, through an interpreter, to the Indians. In December, 1831, it became apparent, that the gospel was taking effect, and a more than ordinary interest was felt in the subject of religion. The number of hearers increased, and anxious inquirers often tarried for prayer and conversation, after the assemblies were dismissed. In a little time, the work spread into the garrison, and several of the soldiers became hopefully pious. Still more were asking, "what shall we do to be saved?"

A letter dated in May 1832, speaks of the revival, of which this was the commencement, as unspeakably interesting. "It has been a glorious time, and one never to be forgotten. God has displayed his power once and again in this place. At first, temperance with healing rays shone upon it and effected much. Then followed the influences of the Holy Spirit, and the stoutest hearts submitted to his power. The garrison, which two years ago, following the custom prevalent of spirit drinking, exhibited the characteristics of intemperance with its numerous train of vices, is now a sober and religious place, from which prayer and praise are constantly ascending from numerous hearts.

Our little church, which numbered but six last summer, now recognizes thirty four; eighteen, of whom are soldiers, mostly young men of promising talents, and very zealous and devoted."

More recent letters speak of additional baptisms. Messrs. Meeker and Merrill, with their wives, joined the station in October 1832. This station has the advantage of affording its missionaries frequent opportunities for giving religious instruction to natives from the interior. It so occurred the last winter, that a Tequamenon chief and his daughter were detained at the place for several weeks, during which time it was hoped that she became savingly acquainted with the truth.

The temperance measures of Mr. Bingham have been very successful. Nearly all the inhabitants of the place are united in them, and partake in the general benefit.

ARKANSAS CHEROKEES.

The mission at Hickory Log was formerly under the superintendence of Rev. Duncan O'Briant. He divided his labors between the schools here and at Tinsawatee, about 60 miles distant from the Valley Towns. The church at the latter place numbered about 30; the school at Hickory Log contained also from 20 to 30 scholars. And both have been marked by an encouraging attention to religion.

In July 1831, about 80 families of the Cherokees at Hickory Log were contemplating a removal to Arkansas, or west of it, provided their beloved missionary, the Rev. Duncan O'Briant, might be allowed to accompany them. To this, of course, there was no objection, if the removal of Mr. O'Briant could be brought about, without charge to the funds.

That this could be done, it was thought there was little or no doubt; and consequently measures were taken to bring the school, in its existing location to a close, early in November, and prepare for a removal.

The account of the station from its origin, as then submitted by Mr. O'Briant, the superintendent, and the Rev. Littleton Meeks, who had for years examined it quarterly, will furnish satisfactory evidence of the beneficial results of missionary labor.

"This school," say the brethren, "commenced its operation, April 30th, 1821, at the Tinsawatee Town, in the Cherokee nation, under the patronage of the American Baptist Board for Foreign Missions. Since its establishment, about two hundred children have attended to receive instruction, the greater part of whom have been enabled to read the word of life, and to write a fair hand, and some have been made acquainted with arithmetic. Some of the scholars embraced religion while at the school, and a regular Baptist church was organized, which embraces thirty-four members. Besides this, there has been a general improvement among the natives, in morals, agriculture and housewifery. This church, which is under the pastoral care of brother O'Briant, now stands dismissed from the association, to remove to Arkansas." A public meeting was held on this interesting occasion, and a sermon delivered by Rev. Mr. Meeks, to a deeply affected audience; at the close Rev. Mr. O'Briant, family and flock, came forward, and were commended to God in fervent prayer.

ARKANSAS CREEKS.

In October 1823, Rev. Lee Comperé founded a mission at Withington, among the Creeks, on the borders of Georgia and Alabama. He established a school, and one of his scholars, John Davis, became hopefully pious. It was his custom to go out, with this young man as an interpreter, and read the Bible and converse in every house where the people would listen. The Creeks, however, furnished an uninviting field, and Mr. Comperé's labors were useful, chiefly, in the conversion of several of their slaves. These slaves were bitterly persecuted by their masters; and so much opposition to the mission was manifested by the Creeks, that the station was relinquished by the Board, and Mr. Comperé left their service.

John Davis, the convert above noticed commended himself to the affection and confidence of his pastor, who encouraged him to address the people of his tribe, on the great subject of religion. Believing that he could be most useful where he now is, he removed thither, and has continued to give evidence, that he is actuated by the genuine spirit of the gospel. He preaches at four different places at stated times—visits and converses with the Indians at their homes, and three days in a week teaches a school for the benefit of children.

A Baptist church was constituted among these Indians Nov. 9th 1832, called the Muscogee Baptist church. It consisted of Rev. Mr. Lewis and wife, mis-

sionaries, John Davis, and three black men, who had been baptized east of the Mississippi. Nov. 16, two Creeks were baptized and admitted to the church. These were the first baptisms, that have occurred in the Indian territory. The religious assemblies are represented as attentive, and prospects encouraging.

SHAWNEE MISSION.

Mr. Johnston Lykins, who was long associated with Mr. McCoy, at the Carey Station, has accepted an appointment by the Board to labor among the Shawnees, within the limits of Missouri, where he arrived with his family on the 7th of July. At the date of our last intelligence from him, he had not been there a sufficient time to ascertain accurately the prospects of the situation. He had communicated to the chiefs and the principal people individually, the object of his coming; but the desolating prevalence of the small pox, prevented a public meeting of the Indians. "Till the malady subsides," he says "my labors must be confined to private visiting; but in this way I hope to do something towards the promotion of that cause, which we so ardently desire to see successful."

TONAWANDA, N. Y.

The schools in New York, among the Seneca and other Indians, which are under the patronage of the Board, are transferred to the special care of a Board organized for that purpose, within the state.

"The native church and school are in a pleasant and prosperous state. The teachers are happy in their employment. The scholars make excellent proficiency in their different branches; the present number is thirty, and there is a good prospect of considerable increase.

"The church has lately had an accession of ten, three of whom are intelligent young men, and influential in the tribe. The members appear to grow in grace and in the knowledge of Jesus Christ; they enjoy good harmony, and have formed a temperance society on the plan of entire abstinence.

"Measures are in progress to obtain good mechanics, who will feel an interest in the welfare of the station, and who will be able not only to supply the station with articles in their respective branches, but also to assist the boys in acquiring such trades as will afford them profitable and useful employment.

FRANCE.

Very glowing representations of the condition of France having been made to the Board, they came to the decision that they might advantageously attempt something for the cause of religion, in that country. Accordingly Rev. Prof. Chase, of the Newton Theological Institution, and Mr. Rostan, a native of France, sailed for Havre, in October 1832. Mr. Chase will probably return in the spring, after having made what inquiries he can well do, through the winter. Mr. Rostan will remain, prosecuting the investigation, and sending back to the Board the results. In case of encouragement, other missionaries will probably be sent out.

RECAPITULATION AND COMPARATIVE VIEW.

The American Baptist Mission in Burmah commenced in the year 1813. In the 19 years which have elapsed, there have been 33 missionaries and their wives to that country, under patronage of the Board. Of these, 5 have lately embarked; 11 have been removed by death, or otherwise, from the field of their labors; and 17 are now on the ground. Nine—more than a quarter of the whole number—sailed in the course of the year 1832. The first baptism in Burmah occurred in 1819, when 3 natives were admitted to the church. Since that time, about 400 have chosen the service of God, and joined the churches at Rangoon, Tavoy and Maulmein. Four presses and three printers have been sent out. About 200,000 tracts have been printed, and circulated throughout the whole

empire. The New Testament is translated and printed, and an epitome of the Old. A large number of children have enjoyed the advantages of Christian schools. Villages have been visited, and many in them have believed in Jesus. The Karens and the Toung-thoos have heard the word of life, and multitudes of the former have become the disciples of Christ.

At the Indian stations, at the time of the last annual meeting, 13 missionaries and teachers were laboring for Christ, under patronage of the Board. During the year 1832, 15 others have been commissioned to join the various stations, thus making the number employed 28. At all the stations, more or less have become religious. Perhaps, at a moderate estimate, 260 have joined the mission churches; and many more have enjoyed the means of grace, through the medium of schools and preaching.

Besides these stations, Prof. Chase, with Mr. Rostan, and his family, embarked, the last October, for France. Thus the number of laborers in the employ of the Board, including native assistants, is between 50 and 60. From 600 to 700 have become members of the church of Christ. The New Testament has been translated and printed in the language of several millions, in Asia; and may be circulated to any extent desired.

The amount of receipts in the year ending May 1827 was \$14 932,03; and of expenditures, \$15 408, 32. In the year ending May 1832, the receipts were about \$22600; and of expenditures, \$28571, 88—showing an increase of \$7668 in the receipts, and of \$13163, 56 in the outlays, in the space of five years.

FUTURE EFFORTS.

The increasing amount of missionary exertion will increase the amount of expense. The addition, during the last year, of 26 laborers to the different fields, has drawn largely on the treasury; and their future support will, of course, require an augmentation of liberality on the part of the churches. An appeal for that augmentation, we trust, will not be in vain. For we rejoice to believe that the Christian community are ready to bestow of their abundance, to promote the cause of the Redeemer.

While we look with pleasure on the evidence that we have not labored in vain, manifested in the preceding pages, let us remember how much remains to be done. Supposing a generation of men to continue 30 years, since our mission commenced in Burmah, two thirds of her 8 millions (the lowest estimate,) have gone to the awards of eternity. And how few of them have heard the name of Jesus! A few—a precious few—have joined the hosts of the redeemed. But where are the remainder?

When all the missionaries sent out by the Board have arrived at Burmah, there will be 22, to 8 millions. Or, omitting the printers and females, eight ministers—one to a million of souls. This estimate of the population is, probably, much too low; but taking it for the true one, who would not cry out, “who is sufficient for these things?”

DUTY OF THE BAPTIST DENOMINATION.

In view of these facts, two things are required of us. 1. *A spirit of self-denial.* This must exhibit itself in a willingness to contribute, to the extent of our means, for the sustentation of the cause. Let us not give the trifles, which we shall not feel; but let us offer to the Lord an oblation worthy of our gratitude as Christians, and worthy of our professions, as pitying the souls of men.

There are some, too, among our churches, who must offer *themselves* to God. A band of 4000 missionaries would be far more worthy of our 4000 churches, than the little company, who now bear the heat and burden of the day. Let ministers seek out in their churches, and encourage suitable missionaries. Let not parents and friends kill their ardent feelings, and quench their missionary spirit. Send them, if they will go. Resign them to the work, to which their heavenly Father has called them, and in which you feel so high an interest. And

let the young men break away from the endearments of home and native soil; resist the obstructions in their way; and enter on the apostolic work of saving souls.

2. The church must *cultivate a spirit of prayer*. This, and the spirit of missions have a reciprocal influence. Pray much for the heathen, and a missionary spirit wakes up, of course. We cannot look for the conversion of the world, till there is more of fervent piety, more of deep, absorbing devotion, more love of communion with heaven, among us. We must return to primitive piety, and then we shall have primitive success. Prayer must become the very atmosphere, breathed by the church; and holiness must be stamped upon the lines of every countenance.—“Arise, O Lord, into thy rest, thou, and the ark of thy strength.”

S. F. S.

POETRY.

MISSIONARY HYMN.

By S. F. Smith.

Yes, my native land, I love thee,
All thy scenes I love them well;
Friends, connexions, happy country!
Can I bid you all farewell?
Can I leave you—
Far in heathen lands to dwell?

Home! thy joys are passing lovely;
Joys no stranger-heart can tell!
Happy home! 'tis sure I love thee!
Can I—can I say—*Farewell!*
Can I leave thee—
Far in heathen lands to dwell?

Scenes of sacred peace and pleasure,
Holy days and Sabbath-bell,
Richest, brightest, sweetest treasure!
Can I say a last farewell?
Can I leave you—
Far in heathen lands to dwell?

Yes, I hasten from you gladly,
From the scenes I loved so well!
Far away, ye billows, bear me;
Lovely native land, farewell!
Pleased I leave thee—
Far in heathen lands to dwell.

In the deserts let me labor,
On the mountains let me tell
How he died—the blessed Saviour—
To redeem a world from hell!
Let me hasten,
Far in heathen lands to dwell.

Bear me on, thou restless ocean;
Let the winds my canvass swell—
Heaves my heart with warm emotion,
While I go far hence to dwell.
Glad I bid thee,
Native land!—FAREWELL—FAREWELL!

NEW-YEAR MEDITATION.

Thus on the silent seasons float;
Thus mortal years roll by;
Thus hastes the day—'tis not remote—
When we must faint and die.

The blooming flowers of summer soon pass
With all their charms away;
The fragrance of the vernal grass
Ends with the vernal ray.

Yet deep within the sheltering root
The flower's fair life resides,
Maturing strength for future fruit,
While winter's might abides.

So life's bright scenes with us may end,
So outward graces fade,
So with the dust our glories blend,
Our light be changed to shade.

Yet in the grave these forms of earth
Shall purge their native mould,
And spring again—by heavenly birth—
And fairer powers unfold.

The tomb will free us from the chains
That now our spirits bind;
'Tis there the conquering soul regains
The majesty of mind.

Then tremble not though years depart,
And health and hope decay;
Fear not the pains that touch the heart,
And rend this life away.

Dread not the silent flow of time,
For heaven, thy home, prepare;
There ages roll with course sublime,
And all the saints are there.

S. F. S.

BIOGRAPHY.

MEMOIR OF REV. GEORGE LEONARD, A. M.

LATE PASTOR OF THE FIRST BAPTIST CHURCH IN PORTLAND, ME.

The notice of this devoted young man has been too long omitted. The registered memorials of the pious dead have always been a means of inspiring others with their spirit. It becomes us, as defenders of the faith once delivered to the saints, to gather up the mantles that have fallen from our prophets, as they ascended to heaven. We ought to preserve to other generations the brightness of their piety, and to transmit the words which they spake unto us, while they were yet present with us. We have been reminded of our duty on this point by a volume of sermons, lately handed us, which was printed, and distributed among a few of Mr. Leonard's friends, the last summer. The volume commences with a funeral sermon by Rev. R. Babcock, of Salem, Mass. from which the memoir is compiled.

GEORGE LEONARD was born in Raynham, Bristol county, Mass. August 17th, 1802. His father, Mr. Eliakim Leonard, died in the faith and hope of the gospel, when George was not more than five years old. At the early age of three or four years, his studious disposition, the specimens which he gave of natural scholarship, and the uniform propriety of his conduct, at that early period, greatly endeared him to his instructor. After some time, George went to reside with an uncle in Taunton. Here he was employed in laboring on a farm, and in a brick yard. The work proved superior to his constitution, and produced a state of debility, which obliged him to return to the house of his mother. This affliction was sanctified to the awakening of serious reflections; which, by the agency of the Holy Spirit, led on to his thorough conviction of sin and conversion to God. He used to speak of this sickness as one of the greatest blessings which he ever received from above. During his suspension of manual labour, his time was more or less devoted to study: and he had nearly completed the Latin Grammar, without the direction of an instructor, before he commenced a regular course of preparation for college. This preparation he entered upon, in the autumn of 1819. He made rapid progress in the languages, and by Sept. 1820, was prepared to enter Brown University.

The early religious experience of devoted and successful ministers is always inquired for, with a high degree of interest. Few of them, however, seem desirous of exciting wonder, by relating a succession of frames and feelings, which are, in themselves, no sufficient evidence of commencing holiness. Dr. Payson was never known to tell such a history. Esteeming a life of supreme devotedness the best evidence of a regenerate heart, to such a life they appeal for their claims to be numbered among the followers of the Lamb. A letter from Rev. S. Hall, the early instructor of Mr. Leonard, gives the fullest information on this subject, which can be obtained. "I was probably the first person to whom he told the pleasing story of his change of heart. This I obtained from him with much difficulty, on account of his characteristic reserve. Some little time after he had acknowledged that he had a hope, I took him with me some distance from home, where I was to preach the next day, with a view to examine his case more thoroughly. After retiring that evening, he related the commencement and progress of the good work of the Spirit on his

heart. He mentioned also a particular season of devotion and blessedness to his soul, which he enjoyed in retirement on a certain day, when I attended the funeral of one of his cousins. I think it probable that this was the fullest history of his Christian experience which he ever gave to any one. I was more than satisfied. I thought I could discover the powerful movement of the Spirit of God upon his soul. It was matter of astonishment how such a thorough work had been kept hid for so long a time."

"In the spring of 1820," continues Mr. Hall, "I suggested to him the propriety of professing religion publicly. I found that his convictions of duty had fully prepared him for it; and I therefore embraced the first opportunity of introducing him to the First Baptist church in Middleborough, of which I was then pastor,—by whom he was cordially received. As it respects his early character, it was during his whole boyhood, as it was ever after, strongly marked with steadiness, sobriety, decision, modesty and reserve. He was uniformly moral and exemplary. He early secured the respect and esteem of the whole neighborhood. I know not that he had a single enemy, or that any spake evil of him. Religion was to him an all-pervading principle, governing his feelings, thoughts, words and conduct. He appeared to know very deeply, the depravity of his heart, and the all-sufficiency of the Saviour's atonement. Often have we spent hours in conversing on the great things of our heavenly Father's kingdom. His excellency was not exterior glitter, which produces its deepest effects at first sight. Acquaintance was necessary to discover his worth. His letters to me, after he commenced his college life, and for some time after he completed it, were frequent, and always breathed a spirit of piety and devotedness to God. In relation to his character as a scholar, I have often said he was the best I ever had under my care. It is not usual, I believe, for scholars to excel both as linguists and mathematicians. But he went thoroughly through every thing he undertook, and made himself, with ease, master of every branch. He was, in fine, a most valued friend and acquaintance of mine. I admired the uniform and exemplary course of his life, from his boyhood to the last of my personal intercourse with him. Our religious intercourse was intimate, long continued, and to me peculiarly interesting. Often have we bowed together at my family altar, worshipping that Saviour in whose divine presence he is now, I trust, enjoying the most exquisite bliss."

With such a character, at the age of 18, he became a member of the University at Providence. Though his extreme diffidence for a time prevented his forming acquaintance extensively, even with the religious students, yet his fellow students perfectly recollect the growing esteem and universal satisfaction with which he was regarded, before his first year in college was completed. In reference to his general character and deportment during the whole period of his connexion with the institution, Dr. Messer, then its President, thus remarks—"During his college course, Mr. Leonard was my pupil. Teachable, submissive, reserved, punctual and conscientious, he possessed those respectable talents, which, associated with diligent, persevering habits—his second nature—seldom fail to become useful. His education was therefore learned; and his religion, I mean his personal religion, was that exhibited in the glorious gospel of the blessed God."

In Sept. 1824, he completed his collegiate course; and in the exercises of commencement day, he so fulfilled the honorable appointment which the Faculty had assigned him, as to excite the most favorable anticipations of his friends, and of the assembled guardians of the Institution.

Having been previously approved by the church of which he was a member, as a candidate for the Christian ministry, he spent a few weeks immediately after receiving his first degree, with the second Baptist church in Taunton, which was then destitute, to their unanimous and increasing satisfaction. Of the exercises of his mind, in reference to the great business of his life, the Christian ministry, no minute and authentic record has been found. It seems that very early after he cherished the hope that his heart was renewed, and

before his public profession of religion, "he had conceived the idea of entering the ministry." The conflict between his shrinking self-distrust, and a sense of his duty to the Redeemer and the souls of his fellow-men, was long and severe. But a conscious integrity and singleness of motive in the undertaking, sustained him through all the rugged paths of self-denial and vigorous effort, to procure his education with his own scanty means; and it was not till these were entirely exhausted, during the last year of his college course, that he could be prevailed with to avail himself of the proffered aid of Christian benevolence.

A short time after graduating, he was solicited to accept the office of a subordinate instructor in the Columbian College, at Washington. This he accepted with the distinct understanding that a considerable part of his time was to be devoted to theological studies. After spending one year in this manner, greatly to his own advantage, and entirely to the satisfaction of the Faculty, with whom he was associated, on the opening of the Newton Theological Institution he repaired thither, and was one of the first students matriculated in it. Of his connexion with both of these seminaries, the senior Professor at Newton has kindly communicated the following testimony, as just in sentiment, as it is felicitous and graphic in expression.

"My acquaintance with Mr. Leonard commenced at the Columbian College, near the close of the year 1824, soon after my return from Europe. The recollection of him, 'like the memory of joys that are past,' is 'pleasant and mournful to the soul.' He was deeply conscientious. He was modest, and sympathetic; guileless, and upright. He had the energy of Christian principle, and a sobriety that gave weight to his words, and rebuked frivolity and extravagance. As a teacher, he was able, laborious, and highly respected. As a theological student, he exhibited such diligence and attainments as gave great promise of lasting usefulness. The structure and habits of his mind were not adapted to make a premature display, but to present, in due season, the fairest and most valuable fruits. He was not the man to rush into public life with the dazzling and transient splendor of a rocket, but to rise with a steady and constantly increasing lustre, and still to rise, shedding a benign influence upon the earth."

In the spring of 1826, he first visited Salem, Mass., and preached four or five Sabbaths in succession. He was soon apprized of the desire of the second church and society, which had been recently organized, to secure his services as their pastor. His characteristic prudence and reserve led him rather to discountenance than encourage this flattering application; and to the first invitation unanimously tendered him, he returned a respectful but decided refusal. The renewal of this invitation, urged as it was by their united and earnest entreaty, and the co-operating influence of those whom he esteemed his most judicious friends, induced him to re-consider this decision; and after another visit of more than two months, he signified his acceptance of the call of the church and society, and in August of the same year was ordained as their pastor.

He retained his connexion with the church in Salem, more than two years and a half. And the testimony of the apostle Paul might much of it be applied as descriptive of his discharge of the duties of the ministry. 'For yourselves, brethren, know *his* entrance in unto you, that it was not in vain: As he was allowed of God to be put in trust with the gospel, even so he spake, not as pleasing men but God which trieth the heart. For neither at any time used he flattering words, as ye know: nor a cloak of covetousness, God is witness. Nor of men sought he glory. But he was gentle among you, even as a nurse cherisheth her children: So, being affectionately desirous of you, he was willing to have imparted unto you, not the gospel of God only, but also his own soul, because ye were near unto him. Ye are witnesses, and God also, how holily and justly and unblameably he behaved himself among you: And ye know how he exhorted and comforted and charged every one of you, as a father doth his chil-

dren, that ye should walk worthy of God, who hath called you unto his kingdom and glory.'

Several things deserve to be taken into consideration, in forming an estimate of the result of his labors—his own consciousness of the want of so entire a preparation for the work as he desired—his entire want of experience, and consequent self distrust—his unaffected, but sometimes embarrassing diffidence—and his connexion with a society newly formed, and proceeding somewhat upon an experiment: and liable, therefore, to form too sanguine expectations of immediate and distinguished success. When all this is viewed in connexion with a repeated failure of his health, of the same alarming character with that which has finally removed him, it will appear, that his success was really greater than could have been reasonably anticipated. The church was more than doubled the first year of his connexion with it, and continued to receive considerable accessions afterward.

In conducting the very delicate and often distracting question of a dissolution of his connexion with the society, his regard for the integrity and prosperity of the interest with which he had been identified, were worthy of all praise. In this respect, his example is, perhaps, an excellent model; and happy will it be for all our churches, when they have ministers like minded with him. He very prudently kept his purpose to himself; and, having prayerfully considered the whole subject, he tendered his resignation as their pastor to the Society, when most of them were unapprized of his determination. When all the circumstances of his dismissal are taken into the account, it is no small praise to say, that he left the church and society without making, and probably without leaving, a single enemy to himself, either personally or officially. This took place early in the year 1829.

The measures which he took to regain his health were at length crowned with success. He now applied himself with fewer interruptions, and most devoted assiduity, to his studies, determining, that if he ever settled again, he would be able to teach the whole word of God. The vigorous application of his mind to the investigation of the scriptures, aided as he now was by the past experience, raised him more rapidly in the estimation of the various congregations which he temporarily supplied, than at any former period.

He received pressing invitations to settle in different places, several of which he made the subject of deliberation and prayer. It was of choice, therefore, that he remained without a particular charge—though not without employment, for scarce a single Sabbath—until the summer of 1830. He then visited, by request, the Baptist church in Portland, Me. Although he went thither, not as a candidate, but only for a temporary supply, every exercise in which he engaged riveted the affections of the people to him more strongly; and augmented the evidence of the apparent will of God, that he should become their pastor. Before the close of his first visit, an unanimous invitation to the pastorate was presented to him.

A second visit to Portland tended to confirm the intimations of the Head of the church, in respect to his duty. And after a temporary correspondence, Mr. Leonard gave an affirmative reply. He commenced his new duties, near the beginning of October, 1830. The assembly, on the Sabbath began to increase. Conference meetings were well attended. Whether in the pulpit, in the conference room, or in church meetings there was a perfect satisfaction. And, as he became known, he rose rapidly in the public esteem.

During the winter after his settlement, he was unwearied in his endeavors to promote the welfare of his society; and he earnestly desired to see a revival of religion among them. In April 1831, the delightful influences of the Spirit began to be shed forth. Prayer meetings had become frequent; Christians were in a holy, waiting frame, looking for a work of grace; sinners were coming to the fold of Jesus, and a few had submitted to the sacred rite, which enrolled them among the professed followers of the Lamb.

On Lord's day, April 24th, Mr. Leonard preached with great solemnity and

earnestness from the text—Romans ii. 5—11. “But after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God; who will render to every man according to his deeds:—to them who, by patient continuance in well doing, seek for glory, honor and immortality, eternal life;—but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish upon every soul of man that doeth evil, of the Jew first, and also of the Gentile. But glory, honor and peace to every man that worketh good, to the Jew first and also to the Gentile; for there is no respect of persons with God.” His soul seemed filled with an unearthly ardor, and his address partook of the energy of one returned from the world of spirits. One of his hearers remarked—“such was the force of his arguments, and such his earnest desire for the salvation of sinners, that it would have caused a Felix to tremble.”

A member of the society says, “In the early part of the evening, he came into our conference meeting, soon after it had commenced. He took up the subject on which he had been discoursing through the day, and occupied the greater portion of the evening in the most powerful and pointed, yet affectionate appeals to Christians and to the impenitent. It seemed as though eternity was before us. It could truly be said “how sweet and awful is the place, with Christ within the doors.” He sat down; and after one of the brethren had prayed, he arose and addressed the impenitent more impressively and more solemnly, if possible, than he had done before; and after speaking to them a few minutes upon death, judgment and eternity, in the most affectionate, earnest and solemn manner, he urged and warned them to *prepare, prepare to meet their God*. These words, uttered with a peculiar emphasis, were the last public address that ever fell from his lips.”

It appears that some of his last sermons were blest to the awakening of several; especially the last he delivered. His concluding remark—prepare to meet thy God—was sent home with power to the consciences of some.

Severely has that church, in common with the whole interests of Zion, suffered for the fervor which, on that last Sabbath and Sabbath evening, carried their pastor beyond his strength, and by the excessive effort hurried him to the grave. How sudden and painful was the change! Throughout that day, the dear people of his charge had been fed with choice intellectual and spiritual treasures, which he liberally dispensed to them. They meet again in the evening, and are delighted to see their esteemed pastor come in. They hear from him with renewed interest, and separate, saying to themselves or to each other, “we never saw him so much engaged—never heard exhortations so powerful and impressive.” He also retires from the meeting; but it is, immediately on entering his dwelling, to suffer and bleed and strangle—to faint and almost die before temporary relief can be afforded. The next morning spreads the mournful tidings. With anxious countenances and aching hearts, they hasten to the door, where he was wont to welcome them. But it is closed; his medical adviser is wise and peremptory—“The case is critical, he must not see company.” Week after week passes away. They hope he is some better. They consent that he should leave them to regain his health—and—the mournful truth must be told—most of them, after that evening, never saw him, till he was wrapped in the shroud.

His mind, during the whole period of his decline, seemed usually tranquil. He thought much of others—of the church, and of his friends—and, until the last week of his illness, comparatively little of himself.

In accordance with his plan, as soon as he had sufficient strength, to journey west as far as Raynham, he left Portland June 20th; and, travelling by the easiest conveyance, reached Salem a few days after. While there, he saw but few of his friends, and made every effort and sacrifice to regain, as he said ‘sufficient strength to visit his poor mother, without too much shocking her feelings by his altered aspect!’ How strong, even on the borders of the grave, was his filial tenderness!

Week after week passed away—and every hopeful expedient was tried, without materially promoting his convalescence. A journey to Worcester was then determined on. This was considered, by him and by his friends, the last resort; and, on its failure to improve him, he most cheerfully acquiesced in the will of his heavenly Father. He was there surrounded by Christian friends, who delighted to render him every service which affection and sympathy could dictate. For all this he was grateful—but his eye, his thoughts, his heart, were now fixed above. When his sufferings were perceived to be most severe, and called forth the deep commiseration of those around him, he was wont to say, with the joy of heaven animating his countenance—

“These sufferings are not worth a thought,
When, Lord, compared with thine.”

He spoke but little of this world, or of the scenes through which his be-reaved companion and fatherless child would be left to pass, remarking that he wished to preserve his mind calm, and free from agitating considerations. “Let that child, if spared to you, receive a *Christian education*—that is all I desire—and to him in whom I have believed, I can cheerfully commit both mother and child in hope.”

The words of the apostle, “*I know whom I have believed, and that he is able to keep what I have committed to him against that day,*” were often on his lips—and among the last he ever uttered.

Only a few moments before his death, Mr. Leonard was asked if he suffered at all from the buffetings of Satan—“Oh no, not at all,” was his answer; “I consider myself the happiest in the room.” His wife, perceiving a heavenly smile upon his countenance, said, “You appear to be happy.” “I am,” said he, with emphasis, “I am, I have as much comfort as my feeble frame can bear. A full blaze of glory I could not endure.” Allusion was made to his last exhortation to his people, which he concluded by repeating, with a thrilling solemnity, the words—“*Prepare to meet your God—Prepare to meet your God.*” “Yes,” he said, “and when you return to Portland, do you repeat them again. Say to them all—“*Prepare to meet your God!*” When asked, if he still found pleasure in the doctrines he had preached, and the Saviour whom he had recommended, he replied, “I do; and if I am cast off to the world of despair, I will there preach Jesus.” As the lamp of life was just expiring, he commenced repeating the last stanza of a well known hymn:

“Since all that I suffer shall work for my good,
The bitter is sweet, the medicine is food”—

He attempted to utter the two remaining lines; but his voice faltered, and they were repeated by another:

“Though painful at present, ’twill cease before long,
And then, oh how pleasant the conqueror’s song!”

Being asked if these words expressed his feelings, he smiled assent, and, in an instant, was gone—gone to join the song, and to receive the crown of the conqueror.

The predominant characteristic of Mr. Leonard was *susceptibility*. “He was easily grieved—too easily for his own peace—but he was not easily provoked.” This trait gave a tinge to all his mental exercises, and to all his conduct. It displayed itself in a tenderness of conscience, that shrunk from contamination—in a pure, ardent and almost unearthly affection to those he loved—in zeal for the good of his people, which told how dear were the ties, that bound them to his heart—in a submission to the will of God, akin to that of Jesus, when, in his greatest pain, he breathed out, in holy aspiration, “Father, not as I will, but as thou wilt.”

The humility he exhibited was very striking. Caressed as he was by his friends, and the people of his charge, a degree of self-complacency might, perhaps, have been expected; but it was not to be found. He had an uncommon

zeal and uncommon success in the study of sacred criticism. But no man came more like a little child, and poured forth the emotions of a bursting heart to his congregations, than he. While residing at Salem, he filled the office of secretary of the Salem Bible Translation and Foreign Mission Society. Yet he gloried not over his brethren. His zeal was kindled on the altar of heaven; his love was like the love of the incarnate Saviour; his joy was to lead men to Christ; and his hope, a crown of righteousness and a mansion of rest, when the toils of this world should be finished. His life was "Christ living in him."

If we were to attempt to describe his sermons, we should say they exhibit rather a regard to his hearers, than to himself. They contain no unusual words, which might puzzle the illiterate. There are no flowers of rhetoric and brilliant imagery, designed to elicit praise and draw attention. There are no fine-spun arguments, and deep minings after curious thoughts. But there is evident, in every page, an earnest desire to benefit souls. Plainly and clearly he sets before men the truth; and then pleads with them to obey it. He shows that he is absorbed in the work, and that he forgets the world, applause, his own existence even, in the intensity of his desire to persuade men. If his pencil were not dipped in the rainbow, yet his hand was guided by the Holy Spirit. If his wish was not to secure earthly applause, he has won the affections of his people, and gained many a gem for his immortal crown. What remains for those who survive, but to imitate his loveliness, and thus fit themselves to share his reward."

S. F. S.

RELIGIOUS FEELING AND RELIGIOUS PRINCIPLE.

There is a *necessity* for intellectual religious culture, in reference to the *present system of benevolent effort*. Our reasons for believing that this system cannot be long sustained, without a thorough knowledge, and a deep conviction of the truth, in the minds of Christians, are founded on the established principles of human nature. Nothing is more certain than that excited feelings alone are inadequate to the prosecution of any great or extended plan of operations, requiring patient and self-denying effort, amidst the vicissitudes of hope and disappointment. An enterprise may be pushed forward rapidly for a time by excitement; but without the vigorous, unyielding determination which proceeds from principle and knowledge, it will at length, drag heavily, or be entirely suspended. We cannot at all depend on so variable and circumstantial a cause, as a movement of popular feeling, for any *prolonged* exertions, nor, consequently, for any grand results, in relation to measures that look far into futurity. The impetus in favor of any great and good undertaking, requires to be supplied from comprehensive views, and a thorough conviction of duty. If it fails of such a supply, the undertaking itself loses its hold eventually on the affections. The latter, in their strongest and purest exercise, are furnished by knowledge and by a sense of obligation. Feeling which is derived from other sources, which is a mere constitutional quality, and aroused by an appeal to present and selfish interests, is a fitful and transient thing, though it may accomplish somewhat while it lasts. Who can rationally expect from Christians a favorable conclusion of these labors, without an invincible sense of duty on their part;—such as a sound knowledge of the scriptures and a ripeness of spiritual understanding can alone inspire,—a sense of duty kept perpetually alive by the steady contemplation of divine truth, under the sanctifying influences of the Holy Spirit.

Feeling we want; but it must be based on a religion of an intellectual and disciplined nature. It must be a pure, enlightened, steady, earnest, and quenchless spirit. What enterprizes of great moment and durable character, have ever been achieved without such a spirit! Had not the apostles and primitive

Christians been deeply imbued with heavenly knowledge, with an experimental acquaintance with Christianity in its simplest elements, would they have entered upon toils the most thankless and severe, and persevered in spreading the gospel among mankind, at the hazard of every object dearest to them in this world? What gave efficiency to the labors of the Reformers, and sustained those noble men in their privations and sufferings, but a conviction that they had God and the truth on their side,—a conviction which patient thought, and humble, yet independent investigation of the sacred oracles, were the means of producing. It was equally an attachment to truth—truth which they had drawn from the purest and deepest fountains, that animated our Puritan fathers to plant the gospel on this soil, in the hope of enjoying it quietly themselves, and of perpetuating it through every coming generation. The missionary zeal now so happily prevalent, is only a revival of this spirit—of the impulse which commenced at the reformation. It is, in part, a fulfilment of the promise given in the principles which were then established—a promise whose accomplishment has been so long delayed by a variety of causes, that the nations should all enjoy the blessed light from heaven, in Heaven's own unadulterated record.

Spectator.

LETTER ON THE SPIRIT OF THE MISSIONARY ENTERPRIZE.

[In the year 1831, a small work was published in Boston, from the English edition, entitled "*Letters on Missions, by William Swan, Missionary in Siberia.*" These letters were sent to the Directors of the London Missionary Society, in manuscript, and printed under their superintendance. We would not have such a work fall from the press unnoticed. We would not, that an appeal from a missionary, so distinguished by calm reasoning, holy zeal and deep devotedness, should be suffered to go into forgetfulness, without working its proper effect.—Mr. Swan has been, for fourteen years, a missionary in Siberia, at Silinginsk, on the borders of China. Himself and two associates have translated the entire Bible into the Mongolian language, and the New Testament is printed. Thus is the Chinese Empire invaded by Christianity from the north, and by Dr. Morrison and his associates from the south. The reigning family of China is of the Mongolian or Tartar race; and the establishment of Christianity among the Mongolians of Russia affords the reasonable prospect of its extension to all of the same people, the greater part of whom are inhabitants of China.—The following letter, like the whole book, deserves a careful perusal. When such appeals are made to us from the centre of heathenism, by men who have devoted their lives to God, let us be excited not only to *read*, but to *act*.]

HAVING given you my thoughts upon a variety of subjects connected with the missionary work, it may not be improper to say something on the *spirit* in which the whole ought to be conducted. It ought not to be a self-sufficient, worldly-wise, or enthusiastically daring spirit—but a spirit of humble, yet resolute faith—meek devotion—enlightened zeal, animated and directed by love to God and man.

This may seem so obvious as not to require distinct notice; but it may not be wholly unnecessary to state it. To pass it in silence, when so many other topics may have been insisted on, might be construed into inattention to a point of the most essential importance.

The whole undertaking is unspeakably solemn. It is a matter of life and death. It involves the salvation or destruction of all who are engaged in it, whether as preachers or hearers—dispensers or receivers of the word of God. They that preach must deliver their own souls; and the sincere, faithful laborer will: but the careless un sanctified instrument, after having preached the gospel to others, shall himself be cast away. The hearer of the word, who mixes faith with the hearing, who believes with the heart unto righteousness, and

makes confession with the mouth, shall obtain salvation. As to him, the preacher is the savor of life unto life; whereas, the wicked who turns not from his evil way shall perish, but his blood shall be upon his own head.

But this responsibility, and the consequent guilt of unfaithfulness in doing the work of the Lord, ought to be viewed as attaching not merely to the immediate laborers in the field; but also, in a degree, to all at home, who are required to set their hands to the cause, and may be assisting in it, even in the humblest degree. The sin of doing the work of the Lord deceitfully is not peculiar to the laborers in one department only. Lukewarmness may be the sin of the weekly or annual contributor, as well as of the missionary. I do not say that the guilt is equal; but the least degree of it will be found heavy enough one day. It were awful in a missionary to be pampering himself, and living at his ease, and neglecting the souls of men perishing around him—his fellow men, whose extreme wretchedness was making the most touching appeals to his humanity, to say nothing of his Christian benevolence and imperious obligations! But does it argue no guilt to live at ease in Great Britain [America,] and not concern one's self about who is perishing, who is calling for help, who is tossed with the tempests of an alarmed conscience and not comforted? It were an instance of depravity almost as great as could be found in the heathen world itself, if a man sent on purpose to distribute the bread of life to the perishing, should go to them, but neglect to fulfil his commission!—Keep his stores locked up, and suffer them to perish for want before his eyes! But is there no depravity in the case of those who know that there are millions upon millions thus perishing, and scarcely move a finger to help them?—who never once denied themselves one sensual indulgence—never made one sacrifice—never put forth one hearty, self-denied exertion to communicate of their abundance?

When men unite in a commercial enterprize, or for the purpose of prosecuting discoveries in natural history, or any other favorite branch of human knowledge, there is seldom room to complain of want of devotion to the object. The common interest all the parties feel in it, is a sufficient guarantee for each member of the society acting his part. They imbibe the same sentiments and feelings—they breathe one spirit, and their success, in general, corresponds to their willing, unwearied exertions. This is as it should be—we neither decry such pursuits, nor envy the reward of such exertions; but we may learn a lesson from the spirit of devotedness to their object, which the men of this world, we may say, *uniformly* display.

But oh, how little (I had almost said how childish) are the most dignified and praiseworthy exertions of human intellect and human passions for the attainment of some earthly, transitory good, when brought into comparison with the godlike, beneficent design of changing the face of the moral world, by the extirpation of ignorance and idolatry, root and branch, and filling the earth with the knowledge of the Lord! If the generous philanthropy of this design should fire every breast with zeal in the prosecution of it, the unspeakable misery of the objects of our compassion, the danger of failure from mistake or inactivity, or from engaging in it in an improper spirit, should give double emphasis to the obligation we are under to seek grace from God to be faithful and diligent in obeying his own command.

If these things be so, what manner of persons ought we to be in serious devotedness to this cause! When a plague is raging in a country, there is little thought of diversion; there is no heart for merriment; and, in devising and employing means that the plague be stayed, there is deep solemnity in every countenance. The image of death everywhere presents itself. Hearts are lifted up in secret to the almighty Disposer of life and death. There are earnest cries for the display of his mercy, for direction as to the use of means, and strength and courage to fulfil the melancholy but necessary duty of those, who go between the living and the dead. Such a calamity as the plague, makes people forget their little differences and private interests. And they who are mercifully delivered from it, will feel it to be the most proper expression of **their** gratitude to God, to do all they can, and that *immediately*, to help the un-

happy persons, who are still exposed to the pestilence. An hour's delay would be felt to be criminal—the total neglect of the sufferers, while a remedy was at hand, the most preposterous and inhuman cruelty.

Such, I conceive, is somewhat like the spirit of solemnity, diligence, dependence upon God, gratitude for his mercy, and humility before him, which should characterize all who are concerned in the *great work*, to which these Letters refer. While it is not shaded with the gloom and despondency that hang over the scene of a pestilence, concerning which we have no intimation whether it may be stayed, or whether all means will be alike ineffectual, we have but the greater reason to labor in hope. We have the gracious assurance, that “our labor shall not be in vain in the Lord,” if we set ourselves in good earnest to the work of saving souls. Right impressions of the duty will lead to deep seriousness in the performance of it. A work, to which the proper introduction is “fasting and prayer,” ought to be prosecuted in a corresponding spirit of self-denial and devotion.

The consideration of the partial success of missions in general, and an intense feeling of the need of divine influence, have of late years excited many to the duty of more frequent, special, earnest prayer for the Spirit of light and life to be poured out on all flesh. The church, “the garden walled around,” needs these influences—and they are needed on the barren wastes of heathenism. That many have thus been stirred up to pray, is a good sign, so far as it goes. But I have always thought that, unaccompanied with other signs of improvement, there is room to question how far such impressions of the need of divine aid practically affect those who profess to be under them. With regard to such a blessing, if we really ask it, we have it; and if we have it, we have also its necessary concomitants. What I mean is, that if there be so deep and universal a feeling of the importance of obtaining a more abundant measure of that Spirit of God, the residue of which is with him, the blessing is already in a good degree obtained. But, as these influences are not to supersede, but to animate, our labors, the enjoyment of them implies more zealous exertion—more unreserved consecration—more simplicity of aim—more heavenliness of temper in all we say and do. Hence, to prove that this spirit of supplication, which has been in some degree manifested, has come from God, and is not mere animal excitement, produced by the call addressed to us to engage in it, seconded by our own conviction of the propriety of the exercise, there must be a corresponding spirit of zeal and activity in working. If we pray, and only pray, *idly* expecting an answer, and attempting nothing till we think we have received it, there is something wrong. The prayer that is sincere is followed by the immediate effort of faith, to realize the blessing prayed for. If prayer be not so followed up, the meaning of it “being interpreted,” it is just that God, by exerting his own divine power, in converting the heathen nations, would spare us the trouble of making any farther exertion—or, at least, so remove difficulties and dangers, that the performance of the duty would be to us, all that was gratifying and soothing; and be in all respects more the joy of harvest, than the weeping labor of them that till and sow.

I do not by any means say, that the influences of the Spirit can be dispensed with, or that prayer for them is out of place, in the present state of our progress in the work of evangelizing the heathen nations. This is impossible. Indeed, I think there is no hope of much good being done, either at home or abroad, till we see more of that heavenly influence pervading all ranks of contributors to this work, and all laborers in every department of it. But I say, that we must not rest in merely praying for this blessing. Praying must be followed with doing, and labor must be sanctified by prayer. Let us “believe we have the petitions we desire of him,” and act accordingly. Till we do so, we ask *amiss*, if not as to the subject of our prayers, at least as to the spirit of them.

True Christians have a most exalted idea of the glory of their unseen Saviour. But as his glory, while he was upon earth, was obscured by the veil of humanity he chose to wear, so his glory is still in a great degree holden from the world, because the number of his professed followers is comparatively small,

and the light of many of them is hid under a bushel. They form but a small portion of the inhabitants of the world, and multitudes of the number of those that call him Lord, bring no glory to his name; for their character disgraces the religion they profess. We believe indeed that the heathen are given to our Saviour "for his inheritance, and the uttermost parts of the earth for his possession;" but we see not yet "all things put under him." I sometimes endeavor to realize the feelings of a Christian of a future and happier age of the church, when the far greater part of the world shall have been subdued to Christ, and be full of "people, made willing in the day of His power." How will the heart of every Christian of that happier age expand, when he looks around to the east and west, and south and north, and contemplates the crowding millions of every clime and of every language, ranked among the humble and joyful followers of Jesus!—their idols thrown away—their cruel rites abolished—their wars all over—their cup of prosperity as full as it can be on earth, and CHRIST, the theme of every tongue, and the supreme object of love and devotion of every heart.

NORTHERN BAPTIST EDUCATION SOCIETY.

The regular quarterly meeting of the Northern Baptist Education Society was held at the Society's room, on the 11th ult. Ten young gentlemen were received at this meeting, upon the funds of the Society. Application for patronage was also made on behalf of four others, who were not received in consequence of informality in their testimonials. The amount appropriated at this meeting was \$1627,06—the largest quarterly appropriation that the Board ever made. The returns from the young men under patronage were, in general, highly satisfactory.

Since the last annual meeting, six young men under the patronage of the society, have completed their education, and have entered various fields of usefulness. During the same period, three have been dismissed, under a prospect of supporting themselves by their own industry; and one, in consequence of ill health. Two young men in Brown University, at the request of the Rhode Island Branch, have been dismissed to the patronage of the Young Men's Education Society in Providence. And eight have been discontinued, for want of suitable promise.

The number discontinued is vastly larger than we could wish it were. But the Board, in this matter, have acted under a solemn conviction of duty. They deem it not enough, that a young man possess an unexceptionable moral character; or even that he gives evidence of piety; he must also, they think, in order to entitle him to patronage, promise a considerable degree of usefulness as a minister of the gospel. Should the question here occur to any,—why then, were such men received?—we reply, that the Board oftentimes have very scanty means of knowing a young man's degree of promise, as a minister of the gospel when he first makes his appearance before them, or when he comes recommended from a distant examining committee. They require, in all cases, that a young man shall bring with him a testimonial from the church of which he is a member, expressing their conviction that he has promising talents for the ministry, and that it is his duty to devote his life to that sacred calling. Upon such a recommendation, the Board rely in the reception of an individual under patronage, more than upon any thing else; although they always feel at liberty to dissent from the opinion of a church, when, on the examination of a candidate, they see good reasons for so doing.

In instances, where young men have been unaccustomed to study, and are unacquainted with the world, though, in the warmth of a young christian, they may possess the glimmerings of a hope that they may one day preach the

gospel, there is, nevertheless, a liability that they may be honestly deceived, in relation to this great question. There is, also, a liability that the church may misjudge concerning them. Owing to these considerations, the Board think it desirable, that every young man prosecute his studies to some considerable extent, before he makes application for assistance; because such a course will prove alike satisfactory to himself and to his patrons.

The Board cannot but regard the present condition of the Society, as being highly prosperous; while, at the same time, they have the fullest conviction that their operations might be greatly enlarged, did they but possess the means. The subjoined schedule will show the number received, since the formation of the Society, and their comparative increase. The Board have, also, been highly gratified at seeing the increase of religious young men in a course of study, who are able without assistance, to acquire an education. So far as their observations have gone, they find the increase of such to be about in the same ratio, with the increase of beneficiaries. The number of young men, who entered the principal Baptist Institutions in New England the last autumn, was at least double the number that entered the same Institutions three years since.

Years.	No. Received.	Years.	No. Received.	Years.	No. Received.
1815	4	1821	4	1827	19
1816	4	1822	9	1828	21
1817	11	1823	15	1829	15
1818	2	1824	6	1830	24
1819	6	1825	6	1831	51
1820	3	1826	10	1832	33

The statistics of the branch societies, which now exist in each of the New England states, are not included, either in the foregoing, or the following table.

Below, we give the whole amount that has been received into the treasury, for current use, during the same period. The account commences Sept. 15, 1815, and runs from Sept. to Sept. inclusive, until Sept. 1829, at which time it runs from Sept. to June, when the anniversary of the Society, on its new organization, was changed from Sept. to May.

Years.	Am't Received.	Years.	Am't Received.	Years.	Am't Received.
1816	\$592,14	1822	\$2049,51	1828	\$2081,03
1817	604,74	1823	1550,51	1829	3749,00
1818	830,25	1824	1457,74	1830	2568,27
1819	1404,94	1825	2216,98	1831	4802,09
1820	1522,07	1826	1931,60	1832	5340,87
1821	875,23	1827	2245,87		

The amount which has been received into the treasury of the parent society since May, 1832, is \$4634,65.* The amount, which will probably be expended by the parent society and its branches during the present year, will be equal to about \$8000.

*An account of all moneys received into the treasury of the Society, will be published in the annual report.

VICTORY OF THE GOSPEL.

By *Montgomery.*

Hark!—the song of jubilee,
Loud—as mighty thunders roar;
Or the fulness of the sea,
When it breaks upon the shore—

See Jehovah's banners furled!
Sheathed his sword:—he speaks—'tis done!
Now the kingdoms of this world
Are the kingdoms of his Son.

He shall reign from pole to pole
With supreme, unbounded sway;
He shall reign, when, like a scroll,
Yonder heavens have passed away!

Hallelujah!—for the Lord
God Omnipotent shall reign:
Hallelujah!—let the word
Echo round the earth and main.

REVIEW.

LECTURES ON THE EVIDENCES OF CHRISTIANITY, BY C. P. McILVAINE, D. D., NEW YORK. 1832.

We are indebted for this volume to the University of the City of New York. It is among the earliest, if not the very prime offering of that institution; and, as a worthy specimen of first fruits, it will be hailed with gratitude, as an earnest of useful additions, from the same source, to the literature and science of our country.

To some of our readers it is probably known, that a violent and persevering effort was made by the enemies of religion, and, perhaps, a few of its misjudging friends, to exile christianity, in any and every form, from the University. But, thanks to a kind providence, and the wisdom and unshrinking fidelity of the Vice President and other members of the Council—the suicidal attempt has been effectually baffled. The religion of Jesus is there to be recognized from the foundation to the top stone; but in such a way always, as to avoid sectarian preferences, and give no reasonable offence to any of the different denominations, which have contributed to its establishment.

It is upon these broad and catholic principles, that the Lectures of Dr. McIlvaine, now before us, are composed. Their delivery in Clinton Hall, the last winter, “under the appointment of the University,” to the “young men of intelligence and education,” was attended by a board of visitors, appointed for that purpose by the Council, who enjoyed the high satisfaction of witnessing the complete success of their plan; and accordingly reported their approval.

The Lectures are thirteen in number, as published,—though but ten of them were originally delivered—and embrace the following topics, Introductory Observations—Authenticity of the New Testament—its Integrity—Credibility—Proof of its Divine Authority from Miracles—from Prophecy—from its Propagation and from its fruits—Inspiration and divine Authority of the Scriptures, with Concluding observations.

We can readily credit the frank avowal of the estimable author, that the preparation of them cost him no little labor. To go over the whole ground and compress the force of evidence which christianity has elicited in her own defence, within limits as reasonable as these, is a task from which indolence would willingly retire. To exhibit these evidences thus condensed, in a manner sufficiently lucid and popular to secure their object, when presented orally to those, whose minds, though in some degree cultivated, have not been trained to profound and logical investigation, was an additional embarrassment, which will not be fully appreciated, but by those who have made a like experiment. We are not disposed, highly as these lectures have pleased us, to praise them at the expense of kindred treatises upon the same subject. It has been the theme of some of the ablest and most experienced christian advocates, who have exhibited and illustrated the evidences of divine revelation, in almost every variety of form, and with different degrees of success. The recent volumes of Dr. Wilson, now Bishop of Calcuta, upon the same subject, have been received in this country with marks of distinguished favor. It will be commendation enough to the recently consecrated Bishop of Ohio, to know that his lectures are read with interest and approbation; and that they do not suffer in comparison with the productions of the most distinguished ornaments of learning and religion.

Our earnest desire is, that the success of this effort, and the model which is here furnished, may stimulate many of our ministers to undertake the labor of preparing a brief series of discourses on the evidences of revelation. We fear there is too much disposition indolently to take for granted the acquiescence

of the hearers of the gospel in its divine origin. While the great mass of a congregation may be far from infidelity, there will frequently be found individuals of interesting character and extensive influence, whose minds are so unsettled, whether they confess it or not, on this momentous subject, that the ordinary preaching of the gospel has no effect upon them. A case in point recently fell under our own observation. The Pastor of a respectable congregation had his mind turned to the importance of this subject. He announced his purpose of delivering a course of Sabbath morning lectures on the evidences of Christianity—a combination of untoward events gave him an unusually small congregation, through nearly the whole series. He yielded too much to despondency—thought his labor lost, or even worse, conjecturing that the statement of infidel arguments, which he brought forward to oppose, might occasion the very evil he was attempting to remedy. Very few months, however, had passed away, before several young men in his congregation yielded their hearts to the influence of truth, and became new creatures in Christ Jesus. When their narrative was presented before the church, to the joyful surprise of their pastor, some of them referred to his sermons on the evidences of Christianity, as having laid the foundation, and commenced the work of their conviction. They ingenuously confessed—though of *them* he had never allowed such a suspicion—that for years, they had always indulged just enough doubt of the truth of the Bible, to render all its injunctions powerless. In the discourses which their author so faithlessly condemned, they had seen the very objections on which they were accustomed to rely, fairly stated, and satisfactorily removed; and they could doubt no more. The effect produced on, at least, three of them, was almost precisely similar; and though unconscious of each other's feelings, they were nearly simultaneous in yielding their hearts to the requirements of the gospel. One of them is now preparing for the Christian ministry; and consequences of incalculable blessedness may long continue to result from that unpretending endeavor to remove the foot-hold of skepticism. It was found in the above case, and will unquestionably be found in similar ones, that christians as well as unbelievers, had been benefitted. In the language of Dr. McIlvaine's introductory lecture—

“The christian advocate must have a knowledge of the arguments, by which infidelity may be confounded; as well as an experience of the benefits, for which the gospel should be loved. To obtain this in proportion to his abilities, he is bound by the all-important consideration, that the religion of Jesus cannot be content, while one soul remains in the rejection of her light and life. She seeks not only to be maintained; but to bring all mankind to her blessings. The *benevolence* of a christian should stimulate him to be well armed for the controversy with unbelievers. Benevolence, while it should constrain the infidel most carefully to conceal his opinions, lest others be so unhappy as to feel their ague and catch their blight, should invigorate the believer with the liveliest zeal to bring over his fellow creatures to the adoption of a faith, so glorious in its hopes, and so ennobling in its influence.”

But we have not room to present even a specimen of these lectures in our pages. The entire volume deserves to be perused by ministers, teachers of youth, and by our intelligent families generally. Especially would we commend it to the young men of our country. For them it has been expressly, though not exclusively prepared. The candid perusal of it, with the divine favor, can scarcely fail to guard them against the insidious attacks of infidelity; and will also, we trust, prompt them to study more diligently, and obey more implicitly and promptly the blest volume of heavenly origin.

LITERARY NOTICES.

CONVERSATIONS ON THE BURMAN MISSION. We have read this book with much pleasure. It is a good narrative of the history of the mission, and put up in a style to interest the young. A considerable number of words occur, which hardly belong to the conversational dialect of parents and children. But if the children are accustomed to such terms, they will find no difficulty in understanding them.

PHILIP EVERHARD; or a *History of the Baptist Indian Missions in North America*. The narration of facts is interesting, and generally, correct. The style might be improved. We hope the next edition will be wholly re-written. The fluctuations and changes occurring in these stations render it difficult to speak of *permanent* residences. Every year produces some alteration.

HISTORY OF THE AM. BAP. AFRICAN AND HAYTIEN MISSIONS. This book is written by the same author, and is characterized by the same style. Though the facts are interesting, yet we deem it improper to put badly written books into the hands of our children. The following sentence, from p. 23, is paralleled by a great many others—“*Follow the example of the kind and generous ladies in Richmond, Va., who no sooner heard of the wants of the scholars at Big Town, than they forwarded a large box of suitable clothing, which was a great encouragement to Mr. Rovey, the schoolmaster, who had been an inhabitant of that country for several years*”—no less than five or six distinct subjects in a single sentence. The style ought to condemn the book.

SHORT TOUR AMONG THE KARENS; in a series of letters to two Sabbath scholars. Every thing about the Karens is attractive; and this history of a tour, by Mr. Bennett, our Burman printer, is well worth perusal. The motto of letter X. is bad, and two or three grammatical (perhaps typographical) errors mar the book. The abstract, at the close, is a useful addition. We recommend it.

SOPHIA ALDEN; or, the *Evening Sabbath School*. It is a very pleasing introduction to the means of doing good in destitute neighbourhoods. The heroine presents a pic-

ture, worthy of imitation. In respect to this book, as well as all tales, conversations and novel-like works, we think the question ought to be fully decided—how far real or apparent fiction is a desirable means of communicating religious truth.

All the above are publications of the MASS. SABBATH SCHOOL UNION.

IMPORTANCE OF THEOLOGICAL INSTITUTIONS; *Professor Knowles' inaugural address, Nov. 14, 1832: Boston*. This address contains Mr. Knowles' reasons for accepting his office, as professor of pastoral duties in the Newton Theological Institution; a review of the progress of theological education among American Baptists; the causes of the establishment of the Newton Institution, with a view of its course of study. We consider the second item both interesting and valuable. In Note A., relating to Harvard College, we presume Mr. Knowles has been inaccurately informed. He says it is a “*known fact*” that indigent students are aided at Cambridge, with various sums, *not exceeding fifty dollars*, each. One Baptist student, as we have been informed, has, within a few years, received twenty dollars per annum.” It is a “*known fact*” by men who are intimate with the internal concerns of Harvard College from a four years' residence, that the amount of aid to necessitous students is *not* confined to “*sums not exceeding fifty dollars*.” We could name several young men who have received from the Pennoyer fund, *twice* that sum annually. Who the Baptist student referred to is, we know not. One thing, however, is certain—his claim to aid must have been defective, either from poor scholarship, or comparative ability to do without it. The amount of aid at Harvard College is proportioned to goodness of scholarship, without regard to religious opinions. The most meritorious are most abundantly assisted; and negligent, careless boys, however needy they may be, scarcely at all. We regret, as much as the professor can do, the perversion of funds at Cambridge. Still we feel bound to obey our Saviour's rule—“*tribute to whom tribute is due, honor to whom honor.*” *Suum cuique tribuito.*

OBITUARY.

ELDER STEPHEN OLMSTED. Another watchman on the walls of Zion has fallen. Elder Stephen Olmsted died at his residence Schodack, Rensselaer Co. N. Y., in the month of August last. He had spent his life in the service of the Redeemer, and died at the advanced age of seventy five years—the pastor of the Baptist church in Schodack, over which he had been ordained almost half a century before. He had, the year before, followed the wife of his youth to the narrow house, appointed for all the living. They were born in Chatham, (Conn.) where they were educated in all the strictness, and in all the forms of Presbyterianism; and where they were married, previously to their removal to N. Y. In Lebanon, N. Y. Mr. Olmsted experienced religion, and was baptized by Elder Aaron Drake. His wife soon followed his example: and this step of theirs, it seems, had the effect of eliciting inquiry in the minds of his mother, brother, and sisters, which eventuated in their all soon leaving their connexion with the Presbyterian church, and uniting with the, then, despised Baptists.

He soon commenced preaching, and was settled as pastor of the Baptist church in Schodack, which office he held till his death.

He was extensively known in New England, having travelled and preached occasionally in the different states, for the whole period of his ministry; and though an uneducated and unpolished man, and possessed of a number of peculiarities, his preaching was generally acceptable. In his own congregation he was the faithful pastor,—fearlessly and perseveringly insisting on that form of doctrine which he believed communicated from heaven, and vigilantly guarding the church committed to his care, from the first approaches of error. He was the constant friend and advocate of the various benevolent operations of the day; especially of the cause of missions, and of the Bible society. In favor of the latter, he voluntarily undertook an agency, and succeeded in reviving it, in Rensselaer County, when it seemed languishing, and even almost expiring. He was a kind and faithful friend; and even his enemies (for he was not without enemies,) learned that he knew how to forgive and pray for them.

The venerable pair have at length gone down to the grave, like a shock of corn fully ripe, in his season. They have left a numerous circle of friends and relations to mourn their loss; who nevertheless are comforted by the reflection, that “they rest from their labors and their works do follow them.—”

MR. ENSIGN LINCOLN. This good man finished his earthly course, on Sabbath evening, Dec. 2, 1832. He was a native of Hingham, Mass. At the age of 14, he removed to this city, where he was apprenticed to the business of a printer. Early in his apprenticeship, he gave satisfactory evidence of piety, under the ministry of Rev. Dr. Baldwin, though he did not make a public profession, till the age of 20. Soon after his removal to the Charles Street Baptist church, of which he was one of the original members, he accepted licensure, at their earnest request, and, although he was never ordained, nor even relinquished his secular business, he was among the most useful of our ministers. Many are the churches in this neighborhood, which might call him father; and many are the seeds of piety and holiness, sown by his hand, which will spring up to his eternal joy. An extended memoir, designed for a future number of the Magazine, precludes many interesting particulars from appearing in this notice.

His death was that of the Christian—calm, resigned and tranquil. His reward, we trust, is that of the Christian—a crown of glory, that shall not fade away,

“ Thus star by star declines,
“ Till all are passed away;
“ As morning high and higher shines
“ To pure and perfect day;
“ Nor sink those stars in empty night,
“ But hide themselves in heaven’s own light.”

MISSIONARY REGISTER.

SUBSCRIPTIONS and Donations to the General Convention of the Baptist Denomination in the United States, for Foreign Missions, &c. should be transmitted to Heman Lincoln, Esq. Treasurer, at the Baptist Missionary Rooms, No. 17 Joy's Buildings, Washington Street, Boston. The Communications for the Corresponding Secretary should be directed to the same place.

Burmah.

APPEAL FROM THE MISSIONARIES.

It is with no common emotions, that we present the following appeal to the churches, from the pen of Mr. Judson. It has touched our hearts. It *cannot*—it *must not* be in vain. O brethren, if we have ears, we *must* hear. If we have eyes, they *must* weep. If we have hearts, they *must* feel. If we have decision, we *must* resolve. Ye redeemed by the blood of Christ, listen—and *act*. Ye ministers, kindle up and cherish the missionary flame in the souls committed to your charge. Ye young men, tell us, tell your own consciences, tell that Saviour, whose service you have chosen, why this appeal should not find a response in your hearts and on your tongues. How can the perishing heathen believe in him of whom they have not heard? and how can they hear without a preacher? and how can they preach, except they *go*?

Maulmein, June 4th, 1832.

Respected Fathers and Brethren.

At our monthly concert this morning, it was unanimously agreed, that a joint letter should be addressed to you, on the importance of sending out more missionaries to this part of the heathen world. Being every one of us exceedingly pressed for want of time, we cannot stop to prepare an elaborate statement; but must come at once to the point in hand.

We are in distress. We see thousands perishing around us. We see mission-

stations opening on every side; the fields growing whiter every day; and no laborers to reap the harvest. If each one of us could divide himself into three parts, happy would he be, not only to take leave of his native land and beloved connexions at home, but of still nearer and more intimate connexions. We want instantly to send aid to the Tavoy station, where bro. Mason is laboring almost alone. We want instantly to send a missionary to Mergui, a pleasant, healthful town, south of Tavoy, where a small church has been raised up, and left in charge of a native pastor. Our hearts bleed, when we think of poor Mergui and the Karens in that vicinity, many of whom are ready to embrace the gospel and be saved. But how can we allow ourselves to think of that small place, when the whole kingdom of Siam lies in our rear, and the city of Bankok, at once a port for ships and the seat of imperial government? We want instantly to dispatch one of our number to Bankok. One? There ought, at this moment, to be three, at least, on their way to that important place. Another ought to be on his way to Yah-heing, a large town east of Maulmein, from which there is a fine river leading down to Bankok: there are many Karens at Yah-heing. The christian religion is creeping that way, by means of our Karen disciples. North of Yah-heing and the Thoung-yen river, the boundary of the British territory on that side, lies the kingdom or principality of Zen-mai. There have been several communications between the government of Maulmein and Lah-bong, the present capital of that country. Moug Shway-bwen, one of our disciples, formerly with bro. Boardman at Tavoy, is a nephew of the prince, or deputy prince of that coun-

try, and is anxious to return thither. But how can we send him, a very young man, without a missionary? If we had a spare missionary, what a fine opportunity for introducing the gospel into that central nation? It would open the way to other neighboring nations, not even mentioned in foreign geographies, and even to the borders of China and Tartary. Between Maulmein and Zenmai are various tribes of Karens, Toungthoos, Lah-wahs, &c. The former are literally crying out aloud for a written language, that they may read in their own tongue the wonderful works of God. From the banks of the Yoon-Za-len, on the north-west, the celebrated prophet of the Karens has repeatedly sent down messages and presents to us, begging that we would come and instruct his people in the christian religion. But how can we think of supplying that quarter, when the old kingdom of Arracan, now under British rule, and speaking the same language with the Burmese, is crying, in the whole length and breadth of her coast, for some one to come to her rescue. In that country, are one or two hundred converts, and one country-born missionary, from the Serampore connexion, who is laboring without any prospect of reinforcement from Bengal, and desirous, that one of us should join him. Kyouk-pyoo, lately established by the English, is esteemed a healthy place. The commandant is disposed to welcome a missionary, and afford him every facility. Our hearts bleed when we think of Kyouk-pyoo and the poor inquirers, that one of our number lately left there, ready to embrace the christian religion, if he would only promise to remain or send a successor. From Kyouk-pyoo, the way is open into the four provinces of Arracan, namely Rek-keing, Cheduba, Ran-ree and Sandoway,—and what a grand field for our tracts and the New Testament now in the press? Of all the places that now cry around us, we think that Kyouk-pyoo cries the loudest—No—we listen again, and the shrill cry of golden Ava rises above them all. O Ava! Ava! with thy metropolitan walls and gilded turrets, thou sittest a lady among these eastern nations; but our hearts bleed for thee. In thee is no christian church, no missionary of the cross.

We have lately heard of the death of poor prince Myen-Zeing. He died without any missionary or christian to guide his groping soul on the last dark journey. Where has that journey terminated? Is he in the bright world of paradise, or in the burning lake? He had attained some knowledge of the way of salvation. Perhaps, in his

last hours, he turned away his eye from the gold and silver idols around his couch, and looked to the crucified Saviour. But those who first taught him were far away, and he died and was buried like a heathen. It is true, that the one of our number, who formerly lived at Ava, would not be tolerated during the present reign; but another missionary would doubtless be well received; and, if prudent, be allowed to remain. Two missionaries ought, at this moment, to be studying the language *in Ava*.

O God of mercy, have mercy on Ava and Chageing and Amarapoor. Have mercy on Pah-gan and Prome (poor Prome,) on Toung-oo, on the port of Bassein, and on all the towns between Ava and Rangoon. Have mercy on old Pegu, and the surrounding district. Have mercy on the four provinces of Arracan. Have mercy on the inhabitants of the banks of the Yoon-Za-len, the Sal-wen, the Thoung-Yen and the Gyeing. Have mercy on all the Karens, the Toung-thoos, the Lah-wahs and other tribes, whose names, though unknown in christian lands, are known to thee. Have mercy on Zen-mai, on Lah-bong, Myeing-yoon-gyee and Yay-heing. Have mercy on Bankok and the kingdom of Siam, and all the other principalities that lie on the north and east. Have mercy on poor little Mergui, and Pah-lan, and Yay, and Lah-meing, and Nah-zaroo, and Amherst, and the island of Bee-loo, with its villages of Taleings and Karens. Have mercy on our mission stations at Tavoy, Maulmein and Rangoon, and our sub-stations at Mergui, Chummerah and Newville. Pour out thine Holy Spirit upon us and our assistants, upon our infant churches and our schools. Aid us in the solemn and laborious work of translating and printing thine holy, inspired word, in the language of these heathen. Oh keep our faith from failing, our spirits from sinking, and our mortal frame from giving way prematurely, under the influence of the climate and the pressure of our labors. Have mercy on the Board of Missions, and grant that our beloved and respected fathers and brethren may be aroused to greater efforts, and go forth personally into all parts of the land, and put in requisition all the energies of thy people. Have mercy on the churches in the United States; hold back the curse of Meroz: continue and perpetuate the heavenly revivals of religion, which they have begun to enjoy; and may the time soon come, when no church shall dare to sit under Sabbath and sanctuary privileges, without having one of their number to represent them on heathen ground. Have mercy on the

theological seminaries, and hasten the time when one half of all who yearly enter the ministry shall be taken by thine Holy Spirit, and *driven* into the wilderness, feeling a sweet necessity laid upon them, and the precious love of Christ and souls constraining them. Hear, O Lord, all the prayers which are this day presented, in all the monthly concerts throughout the habitable globe; and hasten the millennial glory, for which we are all longing and praying and laboring. Adorn thy beloved one in her bridal vestments, that she may shine forth in immaculate beauty and celestial splendor. Come, O our bridegroom! Come, Lord Jesus, come quickly. Amen and amen.

C. Bennett,
Oliver T. Cutter,
Jno. Taylor Jones,
A. Judson,
J. Wade,

To the American Baptist Board of Foreign Missions, Boston, Mass.

MR. JUDSON'S JOURNAL.

TOUR AMONG THE KARENS.

Feb. 29th, 1832. Left Maulmein for the Karen villages on the Salwen, accompanied by Ko Myat-kyan, who speaks Karen, three other Taleing disciples, and the two Karen assistants, Panlah and Chetthir. The other Karen assistant, Taunah, I expect to meet at Chummerah, according to the arrangement of Feb. 4th. At night, reached Tong-eing, and found that the few Karens near the place had concluded to reject the gospel.

March 1st. Touched at the village above Nengyan, and found that the inhabitants have come to the same conclusion, "till the next rainy season." Passed by all the Taleing towns, and touched at the village below Rajah's, where we found that the people still adhere to the new Karen prophet, Areemaday. Moug Zuthee unfortunately encountered a very respectable Burman priest, with a train of novices, who not relishing his doctrine, fell upon him and gave him a sound beating. The poor man fled to me in great dismay, and I am sorry to say, some wrath, begging leave to assemble our forces and seize the aggressor, for the purpose of delivering him up to justice. I did assemble them; and, all kneeling down, I praised God, that he had counted one of our number worthy to suffer a little for his Son's sake; and prayed, that he would give us a spirit of forgiveness, and our persecutors every blessing temporal and spiritual; after which we left the

field of battle with cool and happy minds. Reached Rajah's late at night. He remains firm, though not followed by any of his people. His wife, however, and eldest daughter, after evening worship, declared themselves on the side of Christ.

FAMILY SCENE.

2d. Spent the forenoon in instructing and examining the wife and daughter. The former we approved; but rejected the latter, as not yet established in the christian faith. After the baptism, Rajah and his wife united in presenting their younger children, that I might lay my hands on them and bless them. The elder children, being capable of discerning good from evil, came of their own accord, and held up their folded hands in the act of homage to their parents' God, while we offered a prayer, that they might obtain grace to become true disciples and receive the holy ordinance of baptism. At noon, left this interesting family and proceeded up the river, stopping occasionally and preaching wherever we could catch a listening ear. Entered the Mai-san and landed at the village above Rai-ngai's, which Ko Myat-kyan has formerly visited. In the evening, had two very attentive hearers.

3d. The two attentive hearers were up nearly all night, drinking in the truth. One of them became urgent for baptism; and on hearing his present and past experience, from the time he first listened to the gospel, we concluded to receive him into the fellowship of the church. His wife is very favorably disposed; but not so far advanced in knowledge and faith. Returned to the Salwen, and made a long pull for Poo-door's village; but late in the evening, being still at a considerable distance, were obliged to coil ourselves up in our small boat, there being no houses in these parts, and the country swarming with tigers, at this season, so that none of us ventured to sleep on shore.

4th. Lord's day. Uncoiled ourselves with the first dawn of light, and soon after sunrise, took possession of a fine flat log, in the middle of Poo-door's village, a mile from the river; where we held forth on the duty of refraining from work on this, the Lord's day, and attending divine worship. Some listened to our words; and, in the forenoon, we succeeded in collecting a small assembly. After worship, the old man, mentioned formerly, whose son threatened to turn him out of doors, came forward, with his wife; and having both witnessed a good confession, we received them into our fellowship. Poo-door himself,

absent on a journey; but his wife, ready to become a christian.

5th. Spent the forenoon in examining and receiving another couple, and then went on to Chummerah. The disciples from Tee-pah's village have built a zayat, and two or three families, including Taunah's, have arrived and are settling themselves. At night, went out to the village, four miles distant (instead of two, as first reported,) and had a full assembly of disciples and inquirers at evening worship.

6th. The truth is evidently spreading in this village; one inquirer after another is coming over to the side of Christ. After morning worship, left some of my people to follow up the work, and returned to the zayat.

7th. In the forenoon above twenty disciples assembled at the zayat; and after worship we examined and received five persons more, all from Tee-pah's village. Left Zuthee in charge of the zayat, and took Taunah in his place. Visited Pan-choo's village, where some listened in silence.

8th. Went several miles inland to visit Nge-Koung's village; but the people being Boodhist Karens, would not even treat us hospitably; much less, listen to the word. In the afternoon, reached Yah-dan's village, and visited the little church, chiefly to receive the confession of two female members, who have been implicated in making some offering to the demon, who rules over diseases—the easily besetting sin of the Karens. Spent the rest of the day in preaching to the villagers and visitors from different parts. Several professed to believe. Had a profoundly attentive, though small assembly at evening worship, on the broad sand bank of the river, with a view to the accommodation of certain boat-people. We felt, that the Holy Spirit set home the truth in a peculiar manner. Some of the disciples were engaged in religious discussion and prayer, a great part of the night.

ADDITIONAL BAPTISMS.

9th. Several requested baptism. In the course of the day, we held a church meeting, composed of the disciples from Maulmein and others from the neighboring village, and received three persons into our communion, all men, formerly disciples of the new prophet Areemaday. In the afternoon, proceeded up the river, as far as Zat-zan's village, where two old women of some influence in these parts, listened with good attention. At night, several of the disciples went inland, a few miles, to Lai-dan, where the inhabitants

are chiefly Boodhist Karens; but finding Nah Kee-kah, the widow of Pan-malai-mlo, whose death is mentioned Jan. 12th, her parents and sister drank in the truth. I hope to visit them on my return.

10th. Went on to the mouth of the Yen-being, and as far as the great log, which prevents a boat from proceeding further. Providentially, met with Wah-hai, of whom I have heard a good report for some time. He was happy to see us, and we were happy to examine and baptize him. We then visited the village, whence they formerly sent a respectful message, desiring us to go about our business, and found some attentive listeners.

INTERESTING RENCONTRE.

11th. Lord's day. Again took the main river, and soon fell in with a boat, containing several of the listeners of yesterday, among whom was one man, who declared his resolution to enter the new religion. We had scarcely parted with this boat, when we met another, full of men, coming down the stream; and, on hailing to know, whether they wished to hear the gospel of the Lord Jesus Christ, an elderly man, the chief of the party, replied, that he had already heard much of the gospel; and there was nothing he desired more, than to have a meeting with the teacher. Our boats were soon side by side; where, after a short engagement, the old man struck his colours, and begged us to take him into port, where he could make a proper surrender of himself to Christ. We accordingly went to the shore, and spent several hours very delightfully, under the shade of the overhanging trees, and the banner of the love of Jesus. The old man's experience was so clear, and his desire for baptism so strong, that though circumstances prevented our gaining so much testimony of his good conduct, since believing, as we usually require, we felt, that it would be wrong to refuse his request. A lad in his company, the person mentioned Jan. 30th, desired also to be baptized. But though he had been a preacher to the old man, his experience was not so decided and satisfactory; so that we rejected him for the present. The old man went on his way, rejoicing aloud, and declaring his resolution to make known the eternal God, and the dying love of Jesus, on all the banks of the Yoon-za-len, his native stream.

The dying words of an aged man of God, when he waved his withered, death-struck arm, and exclaimed, "*The best of all is, God is with us,*" I feel in my

very soul. Yes, the Great Invisible is in these Karen wilds. That Mighty Being, who heaped up these craggy rocks, and reared these stupendous mountains, and poured out these streams in all directions, and scattered immortal beings throughout these deserts,—He is present, by the influence of his Holy Spirit, and accompanies the sound of the gospel, with converting, sanctifying power. “*The best of all is, God is with us.*”

“In these deserts let me labor,
 “On these mountains let me tell
 “How he died—the blessed Saviour,
 “To redeem a world from hell.”

UNWELCOME FACT.

12th. Alas! how soon is our joy turned into mourning. Nah Nyah-ban, of whom we all had such a high opinion, joined her husband, not many days after their baptism, in making an offering to the demon of diseases, on account of the sudden, alarming illness of their youngest child; and they have remained ever since in an impenitent, prayerless state! They now refuse to listen to our exhortation, and appear to be given over to hardness of heart and blindness of mind. I was, therefore, obliged, this morning, to pronounce the sentence of suspension, and leave them to the mercy and judgment of God. Their case is greatly to be deplored. They are quite alone in this quarter; have seen no disciples since we left them, and are surrounded with enemies,—some from Maulmein, who have told them all manner of lies, and used every method to procure and perpetuate their apostacy. When I consider the evidence of grace, which they formerly gave, together with all the palliating circumstances of the case, I have much remaining hope, that they will yet be brought to repentance. I commend them to the prayers of the faithful, and the notice of any missionary, who may travel this way. In consequence of the advantage which Satan has gained in this village, the six hopeful inquirers, whom we left here, have all fallen off; so that we are obliged to retire with the dispirited feelings of beaten troops.

Returned down the river,—re-entered the Yen-being,—had another interview with the listeners of yesterday,—met with a Taleing doctor from Kan-hlah, near Maulmein, who listened all the evening with evident delight.

13th. Spent the day and night at Zatzan's, See-hais and the village of Lai-dan, where we failed of finding Nah Kee-kah; but found her parents, who listened well.

In these parts, I leave a considerable number of hopeful inquirers. May the Lord bless the seed sown, and give us the pleasure of reaping a plentiful harvest at no very distant period.

14th. Touched at Yah-dan's, and went down the west side of Kan-long, as before, to 'Thah-pa-nike's; (15th.) proceeded to Ti-yah-bans, where we left a few hopeful inquirers, and then went on to Pa-dah's village. In the evening, had worship at the chief's house.

16th. The opposition here is violent—The man who was baptized on my last visit, has been obliged to remove to the outskirts of the village,—but he remains steadfast in the faith,—and to-day, another man came out and having witnessed a good confession, was received into the fellowship of the persecuted. At night, run down to Poo-door's village, about five miles,—found him at home, and spent the evening in persuading him to forsake all for Christ. His language is that of Agrippa, “Almost, &c.” I have great hopes and great fears for his immortal soul. Three of the disciples went several miles inland to a village, where there are some hopeful inquirers.

17th. Returned up the river to Chummerah. In the evening, had a considerable assembly of disciples, preparatory to the administration of the Lord's supper.

18th. Lord's day. Administered the Lord's supper to 36 communicants, chiefly from villages on the Salwen.

JOURNEY BY LAND.

19th. Left Taunah and Moug Tsanloon in charge of the zayat and boat, and set out with the rest of the disciples and two or three new followers, on a journey over land to the Dah-gyeing. In the evening, after marrying a couple at Tee-pah's village, had an interesting assembly, with whom we enjoyed religious discussion till near midnight. Two opposers came over, I trust, to Christ.

21st. In a neighbouring village, found a few who listened well. After spending the morning in instructing them, continued our journey eastwardly, and after 2 1-2 hours hard walking, reaching a small village near the Dah-gyeing, where the people received us hospitably; but, being Boodhists, listened with no good disposition.

22d. Reached the new place, selected Jan. 9th, which we call Newville, about 40 miles distant, I conjecture, from Chummerah. Found two families only settled here; but others are about joining them. Some of the disciples went to the neigh-

boring villages to give information of my arrival.

23d. Most of the disciples visited me in the course of the day. In the evening, had a pretty full room; received and baptized one couple, who applied for baptism on my first visit, but were rejected.

24th. In the morning, had a small attentive assembly from one of the neighboring villages. Then went on to Tee-pah's village, which we reached in season for evening worship.

26th. Three lads from Tee-pah's—two of them baptized—joined our company, with a view to the adult school at Maulmein. Took the boat at Chummerah and went down the river. Spent the night at Rajah's village. Some begin to listen.

ARRIVAL AT MAULMEIN AND SUCCESS.

27th. Ran down the river, without touching at any place by the way. At night reached Maulmein, after an absence of nearly a month, during which I have baptized 19, making 80 Karen christians, in connection with the Maulmein station; of whom one is dead, and two are suspended from communion.

Am glad, yet sorry to find, that bro. Bennett arrived, a fortnight ago, from Calcutta, with a complete fount of types, and yesterday sent a boat to call me; which, however, passed us on the way. Must I, then, relinquish my intention of making another trip up the river, before the rains set in? Must I relinquish for many months, and perhaps forever, the pleasure of singing as I go—

“In these deserts, let me labour,
“On these mountains, let me tell?”

Truly, the tears fall as I write.

30th. Corrected the first proof sheet of the New Testament in Burman. Moun Tsan-loon has re-commenced his school, with about a dozen adults and children, mostly Karens.

April 1st. Bro. and sister Wade have touched here, on their way from Mergui to Rangoon. They have laid the foundation of a little church in Mergui, and left Pastor Ing in charge of that station, assisted, for the present, by Ko Manboke and wife, from this place.

6th. Dispatched Ko Myat-kyan in the mission boat, with instructions to proceed up the Salwen, touch at Chummerah, take in the three Karen assistants, who are waiting there, and then follow the course of the Yoon-za-len, to the residence of the new Karen prophet, Areemaday, distant about 10 days from Maulmein.

THE NEW PROPHET AREEMADAY.

May 16th. The party sent up the Yoon-za-len have just returned. They were well received by the prophet, an extraordinary young man of twenty, who, while he pretends to hold communication with the invisible world, professes also to be desirous of finding the true God, and becoming acquainted with the true religion. Our people remained with him three days; during which time, they were surrounded with a crowd of his followers, and were obliged to preach day and night. They also visited several places, on their return, where the gospel was never preached before. One young man accompanied them to this place, who requested to be baptized. We shall recommend him to enter the school, and wait until he becomes better acquainted with the new religion.

June 25th. Two of our neighbors have lately been baptized, and one Karen, Panmir by name, the chief of Tee-pah's village. He is now accompanying some of the Karen assistants on a tour round the island of Beeloo.

Moung Tsan-loon's school numbers about twenty; some occasionally leave, after learning to read, and new scholars take their place.

Since my last date, bro. Wade, having had a violent attack of disease, has been obliged to come hither in haste, for medical aid; and I have succeeded in persuading him to stay for the following reason;—Finding that I should be confined to this place, several months, for the purpose of superintending the printing of the New Testament, I was led to turn my attention again to the Old, one third only of which is yet done; and, on making a calculation, I found, that I could finish the whole in two years, if I confined myself exclusively, to the work; otherwise, it would hang on, four years or more. Considering the uncertainty of life, and the tenor of numerous letters lately received from home, I concluded, that it was my duty to adopt the former course; in order to which, however, it was necessary, that one of my brethren, acquainted with the language, should be stationed here, to take charge of the church and people of Maulmein, and the Karens in this region. On stating these things to bro. and sister Wade, they concluded to remain; though nothing was further from their minds, when they first came round. I have, therefore, retired to a room which I had previously prepared at the end of the native chapel, where I propose, if life be spared, to shut myself up for the next two years; and I beg the prayers of my friends,

that in my seclusion, I may enjoy the presence of the Saviour; and that special aid in translating the Inspired Word, which I fully believe will be vouchsafed in answer to humble, fervent prayer.

A. JUDSON.

REV. DR. BOLLES.

COR. SEC. A. B. B. F. M.

EXTRACT OF A LETTER FROM MR. KINCAID.

Rangoon, June 28, 1832.

The prospect for usefulness in Burmah Proper is encouraging. Within this immediate district, there are many inquirers; and, for four weeks past, I have had many visitors from the interior of the country. By these individuals, I learn that, in many places, there is considerable excitement about the new religion; and that this excitement has been produced by reading the tracts and portions of the scripture, which have been carried away by persons visiting this city. One person, from Thong-oo, about 200 miles from this, has come for the purpose of knowing what he shall do to be saved. His eyes are open, and he is filled with admiration and love. He is one of the government men in that city, and a person of superior understanding. He says he knows many there, who are convinced that this is the true religion; also, that the Karens, in that quarter, are looking for a teacher. He begs of me to let Moug En return with him. I have promised to go, or send some one, when the rains are over.

Some time since, Moug En visited Pegu, and a number of villages in the district, preaching and distributing tracts. He related that many listened, and some disputed. He visited three Karen villages, and they listened attentively to the word.—Pegu lies in the way to Thong-oo. The hundreds of towns and villages, that lie scattered in the way to that city ought to be visited, and thousands of tracts distributed, and the word of eternal life proclaimed, the ensuing season.

It would be madness for a foreigner to venture on such a tour, during the rains. I have written to Maulmein for Ko Myat-yau, who preaches with ease in Karen and Taleing, as well as Burman. I have only one with me, who dares to be bold, under the Burmese government; therefore I hope he will be sent. The fear of government operates powerfully on the minds of the people: they dread the vengeance of their rulers.

I have spent much of my time in reading Burman books, and the scriptures in Burman. For some weeks past, however, I have had to give much of my time to inquirers—and this, I feel to be a delightful task. Two schools—one, in my compound and one, just without the walls—are advancing well. I examine them once a day, and the children attend worship every evening. We have worship twice on the Lord's day, and 33 or 34 is the usual number that attend.

I hope bro. and sister Wade will come to Rangoon before long. There must be preaching, before we can expect the conversion of the heathen. The circulation of the scriptures awakens attention; and, in some few instances, souls may be saved without the use of any other means. But the history of the church in all past ages confirms me in the opinion, that we ought not to expect the demolition of the kingdom of darkness, and the building up of the Saviour's, only as we go forth in faith, preaching the word of eternal life. The government and the priesthood are all that lie in the way of the rapid conversion of this great empire. However, before the Lord of hosts, these mountains will become a plain; and I trust the day is not far distant.

I have just received letters from the brethren at Maulmein, and one, from bro. Mason at Tavoy. They were all well.

I would be remembered affectionately to my dear Christian friends in Boston, and request an interest in their prayers.

Yours, with much affection,

E. KINCAID.

REV. DR. BOLLES.

Indian Stations.

ARKANSAS CREEKS.

At this new station, a Baptist church was constituted in Oct. 1832, consisting of Mr. Lewis and his wife, missionaries, John Davis, a Creek Indian and missionary, and 3 black men. A letter, dated Oct. 29, brings the pleasing intelligence, that 38 individuals were baptized and added to the infant church, Oct. 21—eight Indians, and the rest, blacks.

SAULT DE ST. MARIE.

A letter just received states that an encouraging solemnity rests on the minds of the new troops, who have just come to the garrison. Three or four cases are said to be especially interesting.

Operations of other Societies.

AMERICAN BOARD OF COMMISSIONERS.

AHMEDNUGGUR.

In Feb. 1832, Mr. Read set out from this station on a tour of village preaching—designing to visit several villages, where no missionary had ever been. He was accompanied by Babjee, a native Brahmin convert. He met with many curious and splendid monuments of heathenism; but the people, here, as in every part of the heathen world, seem like “a people prepared for the Lord.” They wait only for Christians to send them the word of life. Their eagerness for tracts is extremely encouraging. Witness the following:

Feb. 26. Mundagun contains 2,000 or 3,000 inhabitants. It is owned by a native prince. Came here last evening. Had prayers in our quarters this morning, as usual. Several Hindoos, brahmins, and others were present. All was new and appeared strange to them. They rose in time of prayer, and gave profound attention. During the whole day, people of all classes came for books, and to hear what we might say of the new religion. Babjee and I talked alternately, and both quite expended our strength. A brahmin read nearly the whole of one of our tracts to the people. Though we here spoke of the truth with more plainness than we had before—and unhesitatingly told the people that they were trusting in a refuge of lies which would surely fail them at the last day, they heard us patiently, and no one gainsaid. Such was the demand for books, that our whole stock would not have answered it. No missionary had been here before, and no one seemed to know any thing about Christianity.

Feb. 28. Many of the common people heard us gladly. We had promised to distribute what books we could spare, at three o'clock. Long before the hour arrived, our place was thronged with urgent applicants. In a few moments we distributed nearly all our stock, reserving but a few for the villages we shall pass on our way home. Four times our whole stock would not have answered the demand. When we said, “we can give no more,” they still pressed their applications.

GREECE.

The following paragraphs are from the journal of Mr. King, at Athens. They present interesting intelligence from that oppressed and confused, but semi-christian country.

April 6, 1832. Read a handbill, stuck up on a shop, signed by the bishop of Talandi. The object of it was to call the attention of this people to the subject of keeping the Lord's day holy. The demogerontes have also issued an order to have all the shops closed on Sunday, and to prevent buying and selling on that day, as has hitherto been the case. The fair is to be on Monday, instead of Sunday. These acts of the bishop and the demogerontes have given me great joy.

16. A priest from one of the villages called to procure the New Testament, which I gave him both in modern and ancient Greek; so that he might read, if he chose, one in the church, and have the other, which is very plain, to read to the people at their houses. Conversed with him on the subject of ministerial duties. I was much pleased with his simplicity of manner, though he was exceedingly ignorant. On my wife's asking him how many commandments God gave to Moses, he answered, “five.” Hearing this, I gave him an Alphabetarion, which contains the ten commandments, and also several tracts. Before going away, he took down my name and that of my wife, in order to pray for us publicly in his church.

TUSCARORA INDIANS.

A recent revival has rendered this tribe a pleasant abode. In the year 1831, 41 of them united with the church. Mr. Elliot, their missionary says—

Ten or twelve confirmed drunkards have been reclaimed, some of whom pray with their families and lead their children to the Sabbath school. In nearly twenty families the altar of sacrifice is erected, and sweet incense, we trust, ascends to the God of heaven. Our Sabbath school numbers from forty to forty-five children. They were divided into classes of six or eight each, and instructed for the most part by native teachers; young men who have lately joined the church. A few recite small portions of holy writ from memory. Fifteen or more read larger portions alternately. Nearly all the time from nine until eleven o'clock on Sabbath morning is spent in this sacred employment. From the Sabbath school they go to the sanctuary; and there with others listen devoutly to the exhibition of truths.

Fifty-eight natives belong to the mission church; four of this number are under suspension, and some of them, I fear, will have to be excommunicated.

INAUGURATION AT NEWTON.

On Wednesday, Nov. 14, 1832, Rev. J. D. Knowles, late pastor of the second Baptist church in Boston, was inducted into his office, as professor of Pastoral Duties in the Newton Theological Institution. His inaugural address has been printed. It is a matter of pleasure to the friends of this institution to see its number of professors thus increased. We hope the ability of the instructors, and the numbers and piety of the students will ever be worthy of the Baptist denomination in New-England.

ORDINATIONS AND INSTALLATIONS.

MR. CALVIN MONROE, ord. evangelist, Nov. 14, Andover, Vt.

REV. BARON STOW, late of Portsmouth, N. H., inst. pastor of Second Baptist church in Boston, Nov. 15.

MR. CHARLES C. PARK, ord. evangelist at Manahocking, N. J., Dec. 9.

REV. ABIAL FISHER, inst. pastor of the Baptist church in Webster, Mass., Dec. 12.

REV. J. E. LAZELL, late of Brooklyn, N. Y., inst. pastor of the Baptist church in Harvard, Mass., Dec. 12.

MR. WILLIAM R. WILLIAMS, ord. pastor of the new church, colonized from the Oliver Street Baptist church, New York city, Dec. 17.

NEW BAPTIST CHURCHES.

In Andover, Mass., a Baptist church was organized, Oct. 3d, consisting of 20 members.

In Athens, N. Y., a Baptist church was constituted, Nov. 13, containing 34 members.

In Medway, Mass., a new church was constituted, Nov. 15; five have since been added, and prospects are encouraging.

In Groton, Mass., a new Baptist church was organized, Dec. 5th, consisting of 29 members.

In New York city, a new church was constituted, Dec. 17, being a colony from the Oliver Street Church. It numbers forty members.

A second Abyssinian Church has been constituted in New York city.

Account of Moneys, and other articles, received by the Treasurer of the Newton Theological Institution, from Sept. 1st to Dec. 12th, 1832.

From Dea. Nathan Alden, East Bridgewater,	\$4,
Mite Society in Rev. Dr. Sharp's church and society, 3 doz. Crash Rollers.	
Framingham Dorcas Society, 3 shirts and 10 collars.	
Warren Nixon, Treasurer of Framingham Baptist Education Society,	25,
Epaphroditus, 10,—I. W., Framingham, 1,	11,
Bap. Dorcas Ed. Soc. Scituate, 1 comforter, 1 bedquilt, } Estimated at	12,
2 pr. shirts, 2 pr. pillow cases, 3 pr socks, 4 collars, }	
Mr. James Kitcham, 3,—John Kitcham, 3,—Dover, N. Y., by J. B. Cook,	6,
Fem. Bap. Ed. Soc., Pittsfield, per Rev. Mr. Beach,—which with furniture to be forwarded, to be applied to furnish a room in the Institution,	15,
Dea. Brown, Manchester, Conn.	2,
Cambridge Fem. Ben. Soc., per Mrs. Wm. Brown, Treas.	50,
Joseph Burrigide, Cambridge,	10,
First Bap. Church, Colerain, 1 box clothing, valued at	25,
Cambridge, Dec. 12, 1832.	LEVI FARWELL, Treas.

Account of Moneys received by the Treasurer of the General Convention of the Baptist denomination in the United States for Foreign Missions, from Nov. 24 to Dec. 31, 1832.

From H. B. Rounds, Esq. Treas. of the Utica Bap. For. Miss. Soc. for the Bur. Miss.	200,
Elder Jos. W. Parker, for Bur. Miss. per Mr. Danrell,	50,
Primary Society, Mountville, Maine,	12,67
Mrs. Lydia Gordon, 1,—Mrs. C. Bruce, 33—Friend to Missions, 1,	2,33
Baptist church in Belfast, collected at the monthly concert,	2,65
Avails of gold rings, from members of the Baptist church in Belfast,	1,33
per Rev. Mr. Seaver, of Belfast, Me.	18,98
Miss Swain, for Burman Bible,	2,
Infant class connected with the Bap. S. School, Hartford, Conn., a Thank-giving present, for Burman children—per Mrs. O. A. Bolles,	73
Miss ————, of Mount Desert, Me. for Bur. Miss.—per Mr. C. Bowers,	5,
Missionary Society of Waterville Academy, for Bur. Miss.—per Mr. S. Hale,	20,

From Rev. Joel Manning, collected in the Male and Female Missionary society, in Andover, Vt., for Burman Mission—per Mr. Orison Adams,	15,50
Hyannis (Barnstable) B. F. Miss. Soc., for For. Miss.	40,72
Hyannis B. F. Miss. Soc., for Domestic Miss., B. Crocker, Treas.,	2,25
Hyannis B. M. F. Soc., for For. Miss., T. D. Scudder, Treas.,	21,72
per Mrs. Dewy,	—
Oliver Street For. Miss. Soc., N. Y. (\$50 of which is a donation for the Bur. Scriptures, from Peter G. Stuyvesant, Esq. of New York city,)—per Rev. S. H. Cone,	64,69
Mrs. Catharine P. Hall, Cor. Sec. of the Female Tract Society, Galatin, Ten., “for circulation of Tracts in Burmah, or in any other way that Dr. Judson may prefer for that Mission”—per H. Hill, Esq.	100,
Rev. Abner Webb, missionary, for Burman Mission—having been contributed as follows:—Mr. Moses Fairchild, Stockbridge, Mass.	5,
Miss Charlotte Whitney, Stockbridge, (Burman Bible,)	1,
Prof. Albert Hopkins, Williams College, for Burman Tracts,	20,
Collection at Watertown, N. Y.	43,80
Watertown, for educating a Burman boy, named Jacob Knapp,	5,
Miss Sophronia Hinds, Watertown, 1,—two children, do.	1,25
Miss Ruth Colwell, a silver cup, (sold for)	4,50
Several ladies—articles of jewelry, (sold for)	4,30
Judge Green, Watertown,	4,75
Children of the 4th Presbyterian Sab. School, Albany, for Bur. Tracts,	2,
Mr. Guernsey; Albany, N. Y.	2,
Miss Giles, Providence, R. I. 1,—Mr. A. Whipple, do.	11,
Miss Slocum and Mrs. Scott,	3,
An unknown friend, with the following note:	
“Rev. Mr. Webb,—Dear sir, will you accept this trifle, to aid you in the cause of the poor Burmans, from a friend whom you may never know as such, in time, but who humbly hopes, through the merits of a Saviour, to meet you, as a redeemed sinner, in eternity.”	
Providence, R. I. Nov. 15, 1832. (Enclosed)	15,
Two colored girls—Hannah Hall and Robie Leppet, Prov. R. I.	3,26
Three sons of Mr. Pardon Miller, of Providence, R. I.—viz:	
Frederick ,50—Albert ,50—Charles ,25	1,25
A friend ,50—a friend ,75	1,25
Hon. J. H. Duncan, Haverhill, Mass. 5,—Mr. Pierce, 1,	6,
	—134,36
Missionary and Education Society, connected with the Sturbridge Association, (having been contributed from various sources,) of which Edward Phillips, Esq. is Treasurer,	43,10
A ring put into the mission box, Sturbridge, sold for	,12
per R. Warner, Esq.	— 43,22
Baptist Convention of South Carolina, for Foreign Missions—from John B. Miller, Esq. Treas. Sumterville, S. C.	254,
Miss Martha V. Ball, for 1 quarter’s payment towards educating a Burman child, named Lydia M. Malcom,	6,25
_____ to aid in the support of a Karen child, to be named Abby B. Perry, it being contained in a letter to the Treas. from an unknown friend,	50,
	HEMAN LINCOLN, <i>Treasurer.</i>

SAILING OF MESSRS. BROWN AND WEBB.

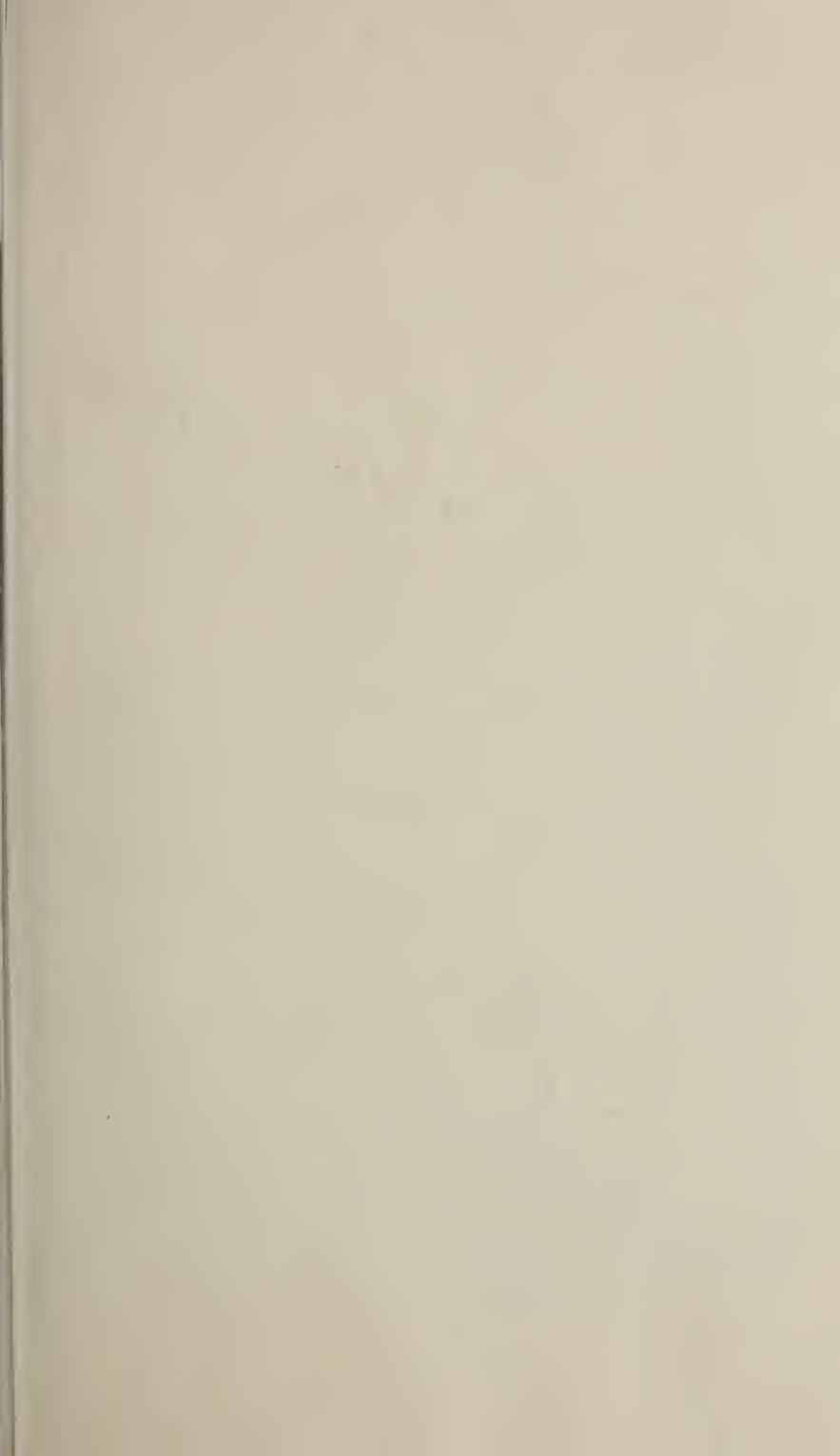
On Saturday, Dec. 22, 1832, the missionaries left our shores for the scene of their future labors. By untoward circumstances connected with the loading of the ship, they were detained thus long in anxious anticipation. In the same vessel, Mr. Sampson sailed for Calcutta, to fill the place of Mr. Garrett, the printer at Bombay, who recently deceased.

TO CORRESPONDENTS.

A memoir of Mr. Ensign Lincoln may be expected in the Magazine for February.

A review of Dr. Murdock’s translation of Mosheim’s Church history is also deferred till the next Number.

It was at the repeated suggestion of friends, that the missionary hymn was inserted on page 22. It is Baptist property—so far as any literary work can be claimed by a portion of the christian world; and there seemed to be the more reason for its transferral to our standard Baptist periodical.







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